NATIONAL LANGUAGE OF PAKISTAN

BY

H. M. MATIN

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CONTENTS

PART III
EMERGENCE OF LANGUAGES

CHAP: Page

X. ORIGIN AND DEVELOPMENT OF ARABIC LANGUAGE

Section :

PART IV
MODERN WORLD

PART V
PAKISTANIS' SELECTION

PART VI
SELECTION

PART VII
ISLAM AND MUSLIMS

DEDICATION

To all who uphold justice and earnestly seek truth, I dedicate the fruit of my two years humble efforts.

PREFACE

I do not wish to write a long preface. I merely want to record the history of my project besides explaining reasons for having gone somewhat off the subject at places.

I had my own views on the question of *Lingua Franca* of Pakistan. I was enjoying its controversy, as a mere spectator, without an inclination to take part in it. But the controversy, developed in the beginning of 1951 between H. R. H. the Aga Khan and Dr. Abdul Haq of the Anjuman Taraqqi-i-Urdu, attracted me to give vent to my views on the subject through an article. I was fully aware of writing an article and realized the necessity of remaining within limits, but since the commencement of writing on a subject, I had been giving my serious and sincere thoughts for years, was like opening the flood-gates of my accumulated ideas. I left the limits of an article far behind myself. Yet, I did not feel satisfied with what I had written. Nevertheless, I tried to summarize my article, but could not ultimately succeed in my efforts. I postponed its completion for a couple of days, but when I took it up again, I found myself confronted with the same situation. Thus, I felt disgusted and gave up the very idea of writing and publishing anything on the subject, considering myself not fit to do that. After about a week or so my conscience started pinching me; while some new ideas on the subject too came to my mind. I again got mentally busy with the subject, with the result that the idea of writing a booklet, by further expanding my article, struck me. My excited interest in Urdu-Arabic controversy, from the sarcastically controversial viewpoint, had by then completely subsided. I, therefore, decided to ignore the narrow controversial issue and to write the booklet from a broader and realistic angle. Accordingly, I drew up the contents for the booklet and started writing. After going a little ahead, it dawned upon me that I had jumped into a sea, and that I would not be able to fully express myself, nor would do full justice to the subject, if I remained confined to a booklet. As such, I hesitatingly started changing my mind, and ultimately succeeded in taking the decision to write a full-fledged book.

I consider it necessary to record that I am neither a philologist nor an authority on any other subject. I have rather been well aware of my shortcomings to use my pen in writing a book on a subject, which is not only dangerously controversial but technical too. However, I got attracted, as explained in the foregoing paragraph, to undertake the arduous work of writing a book on the lingual problem of Pakistan. Notwithstanding the drawbacks I suffered from to write a book on this subject, my greatest advantage was that I was absolutely honest in my thoughts and sincere in purpose. I placed myself at the mercy of truth, which, indeed, became my guide and illuminated my way. I feel satisfied with what I have written; yet my self-confessed satisfaction is immaterial from one angle, while important from another. In any case, my readers are the best judges.

At places I have gone pretty far into history; and have also offered comments. I have intentionally done so with various motives behind. The prime factor behind all such moves is that the question of *Lingua Franca* of Pakistan cannot today even be looked at, not to speak of taking a decision on it, in complete isolation from the rest of mankind, or at least from the Muslim world. A slightly abnormal recourse to the touching portions of history of at least the relevant Muslim nations became absolutely essential in order to, besides acquainting my readers with their achievements, create sympathies for their great losses as a result of the working of various forces. Since I have written this book from an angle basically far broader than national, I hope, it will be read beyond our country's frontiers, and will bring about understanding amongst Muslims and work as a force to create interest in one another's problems.

Then the last two hundred years' history of our East Pakistani brethren is conspicuously gruesome, while the period before that is brilliant in contrast. But there is not the slightest appreciation in West Pakistan for our East Pakistan brethren's two centuries ruthless exploitation at the hands of British-Hindu conspirators. My concise narration of our East Pakistani brethren's history will, I hope, remove a thick curtain of ignorance from the minds of West

Pakistanis, and that will consequently bring the West and East Pakistanis closer to each other.

I considered it an opportune occasion to discuss somewhat generously the relevant portions of the history of various Muslim nations. This may enable Muslims to appreciate the difficulties of their brethren and understand the plottings of their enemies in different parts of the world. History books are available in planty but few, besides the students of history, read them. And since this book will probably be read pretty widely, history of Muslims together with some comments on it will come to the notice of our brethren that way.

Then a book on language, if kept confined to philology, remains as dry as anything. Such a book has no attraction for the common people. Political discussions and references to cultural achievements have, I think, made this book interesting for a comparatively greater number of people; while the overall angle, from which the problem has been tackled, has made it lively for some other people. Above all, the time we are living in does not accord a fraction of importance to philological aspect, so far as the selection of a language goes, in comparison with what it does to various factors, which are dominating human mind and moulding human life today. That is the reason why a realistically practical approach for the selection of a language is considered today a better guide than the one based on philological values. It is in this spirit that I have made an approach to the *Lingua Franca* of Pakistan.

I am indebted to many people for assistance and have much pleasure in mentioning the names of some of them. His Excellency Dr. Abdul Wahab Azzam, Egyptian Ambasador in Pakistan, was good enough to peruse the portion of manuscript dealing with Arabic. It was very kind of Mr. Ghulam Ahmed Pervez, of Cabinet Sectretariat, to have perused the portion dealing with Urdu. It was equally kind of Hakim Mohammed Ishaq Haqqani to have helped me in completing the history of Urdu, particularly the portion dealing with the period — 1920 to 1947. It is primarily due to Hakim Sahib that some light has been thrown on the intricate political affairs

of the afore-said period. It was no less kind of Dr. Usman Ghani, ex-Professor of Bengali language, Calcutta University, of Commerce Department, to have helped me in completing the history of Bengali. It was also very kind of my ever-willing and helpful friend, Mr. Mohammed Sharif Riaz, of Supply Department, to have perused the whole of manuscript and offered comments. It was equally kind of Dr. Umar Mohammed Daudpota, of Sind Public Service Commission, to have cursorily perused the manuscript. It was no less kind of Mr. Nazir Ali Shah, of Ansari Publishing House, to have given me his advice in the publication of this book. To these and other gentlemen, who have favoured me in various ways, I have much pleasure in expressing my obligation.

This is exclusively due to the pains taken by the proprietors, Messrs Mohammed Khalil Uddin Siddiqui and Mohammed Laiq Uddin Siddiqi, and staff, particularly Mr. Rahmat Ali, of the Movieland Press that the book has been printed, in spite various handicaps, within the short period of a month. I wish to acknowledge the never-failing co-operation and courtesy of all those connected, in one capacity or the other, with the printing of this book.

One final word to my readers. Gentle and discerning reader ! I am giving you my well-considered views on the question of the *Lingua Franca* of Pakistan. I do not, however, expect you to take them correct without weighing yourself the arguments "for" and "against" the proposition. You have to look at the problem most dispassionately, and if my humble efforts make you mindful of the importance of the subject and you are convinced of its general soundness to such an extent that you feel impelled to correct others to these views, I shall have been sufficiently compensated.

12, Ayub Mansion, **H. M. MATIN**
A. M. 10, Karachi,
21st January, 1954.

ART I

NATIONAL LANGUAGE

CHAPTER I

LANGUAGE

God is most merciful towards human beings. One's amazement knows no bounds when one thinks of the favours He has most graciously bestowed upon them. The power of speech given to human beings by their Lord is one of His greatest favours. They are the only beings on this planet whose mental faculty is unlimited and therefore their spheres of activity too are unlimited. They are born capable of speaking, but that dormant power is developed in them while they are too young. Language is the vehicle of their thought. Through this medium they express themselves to one another.

Language is the embodiment of its speakers' progress in all the spheres of their activity. Individuals come and individuals go, but the progress they make during their sojourn is left behind, and is safely preserved in their language. Since mankind is grouped today in the units popularly known as "nations", national language is the prerequisite for the survival of its speakers' religion, culture, civilization and traditions. That is the reason why the language of a nation is considered as her greatest treasure, and the more it is employed the more it develops. It is in a way like human brain, which, too, the more is used the more it develops. But language surpasses brain, for the latter turns into dust after the death of the individual, while the former lives on. Yet language too dies with the fall of its speakers. Time does not spare anything; be it a well-developed brain, a nation elevated to great heights, or rich and advanced language. It is, therefore, natural that nations tenaciously stick to their languages. A change in the language of a nation means a radical change in her outlook. The culture of a nation, if distinct, does not survive and is replaced in due course by the one whose language is adopted.

CHAPTER II

MUSLIMS IN PRE-PARTITIONED INDIA

It was in keeping with human nature that a tug of war had been going on between Hindi and Urdu for elevation to the status of national language of the Indo-Pakistan sub-continent in the pre-partitioned days. It is a fact — whatever the reasons — that Muslims then unreservedly and vehemently supported Urdu against Hindi. But soon after the partition, Muslims of Pakistan split themselves into three groups in so far as the demand for the national language of Pakistan was concerned. One group of Muslims stood as before for Urdu; the second group for Bengali; and the third one for Arabic. It was really a radical change that Muslims, who always expressed themselves like one man in favour of Urdu, started a crusade against the adoption of the same Urdu as their national language. However, every body has the right to express his views on the adoption of a national language for our young nation, and no body should be censured on account of this obvious departure from the decades-old stand.

It is now the first and foremost duty of our national leaders to ponder over the split. They should give their honest and impartial thought to each one of the three languages supported by three different groups. Arguments 'for' and 'against' each one of them should be given a very cool and calm consideration and that they should be analysed in a scientific way. Question of Pakistan's national language has got to be looked into from all the relevant angles. Difference of opinion on the adoption of Pakistan's national language is the sign of real health; decisions are always taken *de-novo* by wise people after radical changes in the situation. And this difference must be thrashed out and a conclusion arrived at, the way practical and realistic people do. But if unfortunately sentiment or expediency is allowed in the least to influence the decision of our leaders, this simple problem will turn into an explosive situation. Complications always follow complications unless the first mistake is rectified. But the time thus lost and the energy thus wasted are never made good. The solution of the

problem under discussion demands imagination, courage, faith, honesty and above all a vision capable of penetrating into the unseen future.

A leadership worth its name is really that which is capable of bringing before its mind's eye the awkward situation with which the nation will be faced after a period of at least fifty years unless counter measures are taken today. With the help of such a clear vision, the ship of the nation is either fore-armed to overcome the visualized troublesome situation or its course is changed today to completely avoid the threat. Pakistanis are badly in need of this type of lead in respect of the adoption of their national language. The decision taken today will have a far-reaching effect. Pakistanis are at cross-roads and their decision in respect of their national language will prove a turning point in Muslim history.

PART II

PROBING INTO THE REMOTE PAST

CHAPTER III

FIRST LANGUAGE SPOKEN BY HUMAN BEINGS

A cursory review of human diffusion, which originally gave birth to the process of increase in the number of languages, is necessary for a real appreciation of its working and effect. Since the development of languages is inter-linked with the development of human brain and human society, we shall cursorily study them as well. To be sure about the accuracy of our conclusions we should go back to the time when first men lived somewhere on earth. "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other."[1]

We take it for granted that the earliest men could speak and understand each other just as we do today. It is, therefore, natural that their children also spoke the language — whatever it was — of their parents. We cannot say for how long there was no human diffusion, and the earliest men continued living together at one place. But since we know it for certain that diffusion took place, we will have to make a start without precisely, nay even otherwise, determining the time and place of that. Moreover, since things not only of that remote past, but even those of a few thousand years are a mystery to us, we cannot go into the minute details of what then happened. Nevertheless, with the march of time, we know, increase in the number of human beings took place ; as a result of which three processes — human diffusion, their lingual alienation and increase in the number of languages — took birth in due order.

Say, there was no diffusion till the number of human beings had increased to five thousand ; which means that that was then the total world population. In whatever language they conversed with each other, that was their language and the whole world was their home. In other words, there was then perfect unity on all planes — political, economic, lingual, etc., etc. Consequently, the question of rivalry amongst human beings, because of the difference in their languages, etc.,

[1] The Quran, Surah XLIX, The Inner Apartments 13.

was then non-existent. They naturally produced children. Say, after two or three centuries this group of five thousand increased to seven thousand souls or more. Yet, they all lived together and spoke the same language. Say, again after the lapse of a couple of centuries this group of seven thousand increased to ten thousand souls. Nevertheless, they all continued living together and speaking the same old language.

No doubt, that family of ten thousand souls was inclusive of a good number of women. Then, various other factors too would have ultimately made it impossible for them to continue living together for an indefinite period. The very result of the development of certain tendencies would have been the split of that happy group into two or more groups.

Say, they were nomads : one group may have, as a result of the split, set out in one direction, while the other in the other. It should be borne in mind that the physical division of the first group of human beings into two was like the stepping stone for the growth of innumerable groups, consequently languages. Nevertheless, both the groups carried with them all their traditions together with the language they had till then jointly developed, to their respective places. Since the split of the first group should have been due to some trouble amongst them, and since the means of communication would then have been a problem, they would have rarely met each other. Meanwhile, whatever developments one group would have consciously or unconsciously brought about in the common language, the other would have remained unaware of that. This is how many new words during the course of time, and according to the experience of each group, may have been absorbed in that language.

Or say, both the groups lived after the split at a distance of a few miles from, and also met, each other. Even then, during the course of three or four centuries the language of each one of the groups would have absorbed many new words. If the residents of two villages, situated at a distance of a stone's throw from each other, can speak quite different dialects, and in some cases two different languages, today there is no reason why the common language of the two aforesaid groups of human beings should not have developeed dialectical differences in that remote past.

CHAPTER IV

INCREASE IN THE NUMBER OF AND DEVELOPMENT IN LANGUAGES

It is an unchanging law of Nature that solidarity prevails so long as there is no break. The moment the slightest breach occurs, and in case that is not checked in time, it leads inevitably to unbridgeable gaps. Since differences started taking place in the common language of both the groups of human beings after their division, that factor alone would have ultimately led to the development of two new languages out of one. No time-limit for the emergence of two languages is possible; that depends entirely upon circumstances.

Say, in another couple of countries' time each group consisted of ten thousand souls. The necessity of splitting each one into two would again have been felt, and the inevitable would have taken place for a second time. Till then one and the same language was common between the two groups of human beings with the exception of a certain number of new words added by each group after their separation. But this bifurcation of both the groups would have made it the common language of four groups. Thus, all the human beings were further, group-wise, alienated from each other. Off-shoots of each group were comparatively more alienated from each other.

All that means that a stage would have come when all human beings would have been at four places in four different groups. No doubt, the language spoken by each group had many common words, but the new words added to it by each one of the four groups were unknown to the remaining three groups. A process of the addition of new words, according to the experience and requirements of every individual, or at least group, would have continued with the ever-increasing number of human beings and with their further splitting into groups. Then, a process of replacement of old words with the new ones too, according to the liking of various groups, would have set in.

From a very simple instance the process of the addition of new words to the language of a group will be understood. Say, one of the groups of human beings came across a tree, fruit, herb, singing bird or beast which they had never seen before. Naturally, they would have named it according to their liking and intelligence. Whatever name they gave it, the other groups did not know that. And since all the human beings of the original group were divided into many groups, each one saw further new things and named them accordingly. Let us take a specific example. Say, some of the groups found mangoes. There was no guarantee, rather not the least possibility, that all of them would have given "mango" the same name. And most probably each one of them would have given it a different name according to its liking and understanding.

Let us see the replacement of old words with the new ones. We have seen in the foregoing paragraph that the same fruit "mango" was called by a different name by each group. Say, it so happened that the two groups, which had found mango, came across each other. During their conversation they learnt that the same fruit was called by two different names by them. Each one would have remembered for some time the name given to the fruit by the other. If the name given by one group appealed to the other it would also have adopted that name and given up the one it had itself given it. Adoption and giving up of words in such cases mostly depended on individuals' choice. This is one of the ways in which words were replaced. There was the possibility of such replacements taking place through innumerable ways even at that early stage.

Since there had cropped up several groups of human beings, they started calling themselves tribes. In order to differentiate amongst themselves they named tribes after the name of the head of their tribe or some place. Naming, like everything else, depended upon their choice.

Say, after another five hundred years or a millennium there was a total of two hundred tribes or groups of human beings. Besides the addition and replacement of words, even synonyms as well as homonyms should have come into being

in every language by then. Not only that: it was just possible that almost every group would have then spoken a language different from all the others. Increase in the number of tribes, and their languages, did not end at that stage but continued with great consistency for thousands of years. During that period innumerable tribes came into bei·ng. They brought about in their wake a number of languages. And many languages developed and progressed side by side with the progress and elevation of their speakers. Languages fell with the fall of tribes: and it is primarily for this reason that the history of mankind is said to have been the history of languages as well. So long as all human beings lived together, like a family, the very question of lingual rivalry was non-existent. But the way human diffusion was inevitable, after an appreciable increase in their number, increase in the number of languages too was inevitable, after the splitting of every group of human beings.

At times a tribe of five thousand or more souls had its origin in one man and one woman who, after deserting their tribe, lived an isolated life and did not, thereafter, got mixed up with any other tribe or individual. They produced children and during the course of a few centuries or a millennium that family of two increased to five thousand or more souls. Such tribes consisted exclusively of sons, grand and great grand sons of one man and one woman. Emergence of new tribes, followed by new languages, created unnatural barriers amongst human beings. And with the march of time the original idea of human brotherhood receded to the background, while rivalry and jealousy amongst the tribes came to the fore. Human beings are the greatest prey to their environments. Owing to such susceptibilities, individuals developed tribal outlook and started looking at everything from the same narrow angle. All that was in consequence of their estrangement, and therefore logical.

As a result of human diffusion, human beings spread from the place of their earliest habitation — wherever it was — over a vast area and in various parts of the earth. Since they were nomads, and once they left the area they considered their home, they did not remain confined even to their new places. And

instead continued roaming and further migrating from there too. Moreover, split in the tribes for a variety of reasons, and the continuous working of the process of diffusion, helped their spread over the earth.

Diffusion took human beings to the places of safety and abundance in most of the cases. Let us, however, presume that none of the tribes once left their home area ever returned. Some of the many other reasons of their not returning may have been that there was plenty to eat at their new places. The new climate might have been appealing to them. And going back meant covering the distance of hundreds of miles, crossing the mountains and rivers and getting again involved in trouble with other tribes. However, result of such a permanent separation was that the languages of the tribes, living in the original home-area of mankind, and of those living in other areas, remained completely uninfluenced from each other. There was not even exchange of words amongst their languages.

We are studying the period after certain tribes had migrated beyond the far-flung parts of Asia. Say, the tribe of five thousand souls that went to China, got split into two after a century or so. Similar was the fate of the one that had gone to India. There was not the least dissimilarity in the case of the tribe that had gone to Europe and also the one that had gone to Africa.

There is no reason why the same process of disintegration of tribes after due intervals should not have taken place in all the areas of human habitation. There is also no reason why, like the inevitable, the number of languages in all the aforesaid places should not have increased with the disintegration of every tribe. As such, many new tribes together with new languages should have come into being during the course of time. However, at a certain stage, the total world population lived in China, India, Europe and Africa.

This is now a foregone conclusion that the languages of the tribes living in China, for example, would have had very little or no similarity with the languages of those living in India and also in other parts of Asia or Europe. Factors of tremendous importance had played full part during the intervening period

in creating the unbridgeable gaps amongst the languages of all the tribes. It is not possible to count those factors here. Even the factors, which had alienated the language of a tribe from the other during the period all human beings were living in an area of perhaps a few hundred miles of their earliest habitation on earth, would suffice here too if recollected.

The tribes which had come nearer to, or had crossed, the Tropic of Capricorn had consequently come nearer to the Sun and therefore accepted full influence of the latter in all respects. It should also be borne in mind that the rate of birth, and the natural as well as unnatural death, varied with every place.

The tribes that had gone to China turned yellow and developed peculiar features after living there for generations. The climate of China had its effect on the mental and physical development of those people. And they developed their languages in consonance with all the peculiarities of that place. The most conspicuous result of certain tribes' migration to China was that, after a few generations, they were altogether a different people in many respects from all other human beings. They had little similarity with the human beings living in places other than China. Their features, dress, language, food, etc., etc., had altogether changed.

Almost similar was the fate of the tribes that had gone to India. They got changed according to the climatic conditions of the place. They turned brown and there was little change in their features. But the more they went deep into the south of India the more they turned black and developed other peculiarities of the place. They too, like the tribes that had gone to China, accepted full influence of the things around them. Many new languages had their birth and were in vogued in due course.

The tribes that had gone to Europe too met almost the same fate. They had little or no change in their colour and features. But the climate did affect their mental development. They too were not an exception in so far as the disintegration of tribes, and the emergence of new languages, were concerned.

The tribes that had gone to Africa met exactly the same fate which, the one that had gone to China, had met in so far

as radical changes were concerned. They turned black and developed peculiar features after generations. They, like all other tribes living in the aforesaid parts of the world, accepted full influence of their surroundings, and also developed new languages.

It should be borne in mind that the process of increase in the number of souls and the automatic disintegration of tribes for a vaiiety of reasons with the result of the development of languages, continued as ever amongst human beings in China, India, Europe, and Africa. Such an era of increase in the number of, and development in, languages lasted thousands of years.

The people born and brought up in the new places of human habitation did not even know anything about the life of the place of earliest human habitation. It became a legend for them that their fore-fathers originally belonged to a certain part of the world. But their world was the place they were born and lived in. Those born and brought up at old places did, in the likewise manner, not know except in a legendary way that certain tribes had left in some directions for far-flung areas. Thus, estrangement not only in languages but amongst their speakers too became very real.

CHAPTER V

INTRODUCTION OF WRITING AND ESTABLISHMENT OF KINGDOMS

At some stage some of the tribes took to cultivation. Land for that purpose was available in abundance. In the beginning they cultivated a certain piece of land and, after the harvest, left it for good. During the next season, they cultivated another piece of virgin land. But a stage came when they realized that a piece of land, once cultivated, was not useless for cultivation for a second time. Such a realization led them to stick to a certain piece of land, whose produce was comparatively more than that of the others. This realization further increased the duration of their stay at one point, and also necessitated the construction of their dwellings of a comparatively durable structure.

A tribe consisted of a good number of souls. Division of labour is in human nature. Cultivation gave them relief from food problem. Then, a few individuals could produce enough from the land for all; thus the rest were surplus. Some of the tribesmen devoted their time to cultivation during the season, while some looked after their livestock. Some of them made utensils and agricultural and other implements, while some devoted their time to make something out of something for everybody to cover the body. Some of them looked after their dwellings and collected the material required for their construction. This is how, in short, everyone of them was gainfully employed on one work or the other.

In a nutshell, I should say, some of the tribes at almost all the places of human habitation settled themselves permanently or semi-permanently. These tribes naturally made some progress in all the spheres of their activity. The development of their respective languages too received an impetus. At some stage an individual from amongst the tribesmen somehow started writing the language he spoke. The relationship between reading and writing is like that of reaction and action. Introduction of writing brought reading in its train.

However, introduction of writing was a stepping stone for the real developmpent of languages. Naturally, the language, which could be written, was considered superior not only by the tribe it belonged to, but by others as well. With the march of time many languages made enough progress in the field of reading and writing. Since nomadic life was no longer the only way of living, languages of settled tribes received due attention of their speakers. The more a language was developed, so far as reading and writing were concerned, the more it was loved by its speakers. With the settlement of more and more tribes on land, an unprecedented process of progress in languages set in motion.

It should be remembered that we are studying human society of the stage when certain tribes were wandering in search of food for themselves and their cattle, while certain others had settled themselves on land; and the latter were living comparatively a prosperous life. Settled tribes had made progress in many directions and had, therefore, developed the tendency of jealously guarding everything of their own. The tribes, whose languages could be read and written even in a limited way, quite naturally felt elevated and had developed an air of superiority complex. On the other hand, tribes, which were wandering, and whose languages could neither be written nor read, felt jealous of the settled and progressive tribes. This is how certain tribes set out on the road to progress and civilization, while others started impatiently waiting for a chance to destroy whatever others had developed and were proud of. The result of such a tendency was the invasion of settled tribes by nomads. In most of the cases nomadic tribes withdrew after looting and pillaging the settled ones. In case the aggressors desired to settle themselves on the aggrieved land, the former drove the latter away. Such set-backs very often retarded the progress of languages. And all that continued for ages. Humanity was progressing mentally on the whole but the material progress it made, was very often undone. Tribes settled themselves down on lands, worked hard and made progress. In a short period they were at their zenith and, thereafter, the cruel hand of time crushed them in such a way that it looked as if they had never existed.

Say, a tribe of one thousand souls or more moved from the Caspian Sea area towards India. On its way, it found a settled

tribe living an easy life in Iran. The incoming tribe attacked the settled one or the latter attacked the former in self-defence. In case the settled tribe repulsed the nomadic tribe and made them run away, their culture remained intact; otherwise everything that they had accomplished was undone. If, on the other hand, the incoming tribe conquered the settled, they wrought havoc on the settlement, destroyed all signs of civilization and burnt whatever written matter was found. In case the victors were not extremely savage and desired to stay in Iran they gave a new culture to the remaining Iranians. Their (nomadic tribe's) language also influenced their (settled tribe's) language. This is how the language of a settled and civilized tribe got mixed up with that of an uncivilized and nomadic tribe.

When human beings lived together as victor and vanquished the atmosphere used to be different, as it is even today. Quite often the vanquished was far more civilized, and had a rich and developed language of his own, but the victor was vainly proud of everything that was his and despised everything that belonged to the vanquished in spite of his own backwardness. He, therefore, destroyed the traces of everything that belonged to the vanquished, and replaced them with his own. Even then, so far as his language was concerned, he took many words from the language of the vanquished for the development of his own. That is how even well-progressed languages received severe set-backs.

At times even settled tribes invaded their counter parts. Say, a tribe invaded the other, and the aggressor conquered the aggrieved. In such cases, the victor and his victim both had their respective developed languages. The victor's language naturally became acceptable to the vanquished. Still innumerable words from the vanquished language were consciously or unconsciously absorbed in victor's language. In some cases, the language of the vanquished was completely, and for good, finished while in certain others it was revived for various reasons after sometime. But the influence of the victor's language remained on it and that was rarely done away with. This is how at times two different languages emerged as one.

At times different nomadic tribes, in spite of their most furious and innumerable invasions of a settled tribe, could not succeed in defeating it. And this sort of despondency led two or more nomadic tribes joining hands together in order to defeat the settled one. At times even several tribes got together for such purposes. This gave rise to co-operation amongst nomads as well as settled tribes against each other's attacks; but this also led to the further strengthening of two antagonistic camps — one nomadic and the other settled. It also quite often happened that the nomads fought with nomads and the settled invaded the settled. It was due to multiple reasons that the tendency of making the vanquished slave, and taking some of them away also, developed. The net result of all this was that innumerable languages got mixed up and the hammering by time brought about great changes in them and gave them peculiar shapes.

We have seen in the preceding paragraphs that the languages progressed as distinct entities so long as the tribes, they belonged to, progressed, got mixed up with each other with the mingling of tribes with one another and completely disappeared with the annihilation or absorption of their speakers. When a tribe lost its individuality, its language invariably met with the same fate. In short, whatever happened to a tribe, the same happened to its language.

It is now absolutely clear to us that the history of human beings is the history of languages. The great evolution humanity has been passing through, languages were with their speakers and underwent all the ordeals, the former underwent. Originally, human necessity gave birth to languages. A stage came when necessity and experience contributed together towards the development of languages. Another stage came when, in addition to the aforesaid, reverence contributed towards their development. In short, at different stages and in different environments different factors were responsible for the development of different languages. In the beginning since the development was entirely based upon necessity, it took place without the least human effort, nay even intention. Things were named and languages were developed. But as human society progressed, more and more attention was paid to the development and preservation of languages.

After all, settled life had attraction; that is the reason why the number of settlements, in spite of severe set-backs to the progress of their inhabitants, increased with the march of time. The number of persons in settled tribes also increased and the process of disintegration too slowed down for a variety of reasons. Villages cropped up, kingdoms were gradually established and towns and cities were founded. With the advent of these developments of great import, individuals started specializing in their respective trades. Languages too received due attention of kings and their dignitaries; the result of all that was that the philologists as well as linguists took birth and were honoured and elevated to great heights. Languages were, thereafter, developed by experts, whose labour was fully appreciated, and work patronized, by all the great personalities of the time. With the establishment of kingdoms contact amongst peoples increased; and that factor alone conferred great importance to the learning of different languages. Thus, an ever-increasing number of people started taking interest in more than one language. Still the sailing was not smooth. A great tug of war between destruction and construction continued unabated, and the languages did not remain immune from its effects. Since construction is positive and destruction negative, the latter did hinder but could not stop the advance of the former.

CHAPTER VI

GROWTH OF THE CLASS OF MEN OF LETTERS

Introduction of writing, besides bringing innumerable benefits in its train, helped in the development of human mind. It became possible through writing that the knowledge of a generation was safely passed on to its following generation. Again whatever was added by the inheritors to the knowledge of their forefathers was in turn passed on, further accumulated, to their following generations. Which means the knowledge of generations, accumulated in the written form, became available to posterity. But benefitting from the knowledge, thus inherited, was possible only so long as the language, it was preserved in, remained intact. Thus, the tribes started realizing the importance of writing as well as of the preservation of their languages. And ultimately a stage came when tribes started considering their respective written matters as great treasures worth preserving. Preservation was considered necessary in order to make use of that record; thus no sacrifice appeared too great to them for the preservation of their languages. As a result of this realization, they started loving their respective languages with reverence.

Since it was only through the written matter that the advancement or backwardness of a tribe or a king of the bygone days could be known, and the knowing of that was a great thing, a class of people, well-versed in reading and writing, emerged. They were considered learned persons. It is a fact that they were comparatively mentally sound because they had direct access to the writings of their forefathers, from which they increased their knowledge, while others depended on them. Those among this class of people, who made honest efforts for the development of their faculties by reading the old record, did succeed in their efforts according to their capacity. Ultimate result of all that was that not only languages, but linguists and philologists too assumed enormous importance.

CHAPTER VII

PROPHETS AND CONSOLIDATION OF LANGUAGES

God informs mankind through the Quran that He sent His Messengers to every nation for her guidance. The arrival of prophets at every human habitation at one time or the other, did not only help in the development of languages, but increased for obvious reasons the estimation of languages in the eyes of their respective speakers. Prophets and revelations from God had the solidifying effect on languages even in the most ordinary way. Since thousands and thousands of prophets came right from the time of Adam (peace be on him) to the time of Mohammed (peace be on him), thousands and thousands of times such solidifying occasions arose. The last but one such occasion was when the Bible (New Testament) was revealed in Syriac on Jesus Christ (peace be on him). And the last revelation was that of the Quran in Arabic on Mohammed. Nevertheless, it is surprising that, in spite of the existence of 2796 languages exclusive of dialects, no language but Arabic, in which the revelation is claimed to have come, is spoken today in any part of the world. Almost all those languages are now considered dead and they are dead. The phenomenon of the death of all these languages is not without reason, nor is it accidental. It so appears as if that has been accomplished according to a certain plan. However, the prophets and revelations from God did play an important role in the development, on one hand and preservation of languages, on the other.

CHAPTER VIII

EXCAVATION AND OTHER SOURCES

Our study of the development of languages has so far remained obscure, for no language has yet emerged. What we now learn through excavation, and also through certain other sources, is that there was quite an advanced and prosperous kingdom in Egypt in the remote past — 5000 B. C. It cannot be said with authenticity that there then did not exist any other well-established kingdom in any other part of the world. Nor can anything be said about the period prior to 5000 B. C. On the other hand, we have reasons to believe that there might have existed well-established kingdoms even before 5000 B. C. Again we see the reign of Pharoahs in Egypt from 3000 B. C. downward. We now know many things of that period and consider it quite an advanced one. The language then spoken by the Egyptians was Coptic.

We again see the prosperous and well-advanced kingdom of Babylonia in 2550 B. C. The Babylonians spoke Chaldee.

The Aryans, who spoke Sanskirt, migrated from Central Asia. They came to India between 2400 and 1500 B. C. Discoveries in the Indus valley indicate the existence of great cities with traces of luxury and refinement which suggest affinities with the Sumerians or even with an earlier culture. Sir John Marshall going so far back as to put their standard of living as higher than anything contemporary in Mesopotamia or Egypt. This shows that prior to the arrival of Aryans in India in 2400 B. C., there did exist a prosperous and well-advanced kingdom in India too. And that was of the Dravidians, the predecessors of Aryans in that country. We do not know what language they spoke. But they did have some highly developed language.

Then, we see the emergence of Assyria in the year 1900 B. C. This kingdom too reached its zenith and thereafter

vanished like many others. The language spoken by Assyrians was Assyrian.

Nothing can be said about the establishment of the first kingdom in China. But we see the suzerainty of Shang House over China in the year 1400 B.C. China is the only country in the world which has the greatest treasure of literature. This is due to the almost uninterrupted prevalence of Chinese language from time unknown to us.

Then we see the zenith of the Greeks, who spoke Greek language. Alexander The Great invaded Sind in 327 B C. and defeated Raja Porus.

We see the rise and fall of Roman Empire prior to and after Christ. Romans spoke Latin.

Above-mentioned are the most important kingdoms which existed during the period under review. All these kingdoms had emerged as a result of integration of many tribes under the control of a strong king. With the emergence of kingdoms, many tribes got more or less merged in one another, and the unifying force of the kings played its part in all respects. Just as nations ultimately emerged at the cost of tribes from such amalgamations, national languages emerged at the cost of languages or dialects and attained great heights. Then, the language of a tribe emerged as national language, while almost all the tribes living within a kingdom started owing allegiance to it, but the same unifying process went into the reverse after the disintegration of a kingdom with all its other consequences.

CHAPTER IX

SUMMING-UP PART II

Originally there lived at one place a single group of human beings speaking one and the same language. No one knows for how long that state of affairs lasted. However, that was the time when unity — political, lingual, social, etc., etc., — was perfect on all planes. But since the number of human beings was then very very small, and since they were destined to conquer the whole of earth, human diffusion was inevitable even for a variety of other reasons too after an appreciable increase in their number. As such, their lingual unification too was to give way to disintegration. Nevertheless, if human beings were to achieve their perfect political integration for a second time, their lingual disintegration too was, in that case, ultimately to result in their perfect unification.

However, as time rolled on, the number of human beings increased and diffusion took place. Consequently, their lingual unification too was gradually lost. Difference in languages came to the extent estrangement came amongst their speakers. Since groups of human beings lived and progressed within their respective areas, like frogs in their respective wells, their languages too passed through the same phases and accepted little or no outside influence. Since contact amongst various groups of human beings was rare, which too resulted in blood-shed, while human diffusion continued unchecked followed by an increase in the number of languages, various languages developed in almost an isolated way.

A second stage in the development of languages was reached when tribal traffic intermittently but regularly appeared on certain routes. The ever-increasing human population pressed by the necessities of life in many cases, made once again human contact with many isolated pockets of human populations in the far off areas of the world, possible. And that resulted in the intermixing of languages. Then, the emergence of kings gave impetus to the processes of welding human beings together and intermixing their languages. These contacts very often brought about the ruin of many precious

things, including languages, and misery to innumerable human beings. Yet these were the most inadvertent acts, which paved the way for the ultimate knitting of mankind into a single unit. In other words, those were the indirect attempts to achieve the lingual unification of the whole of human race. In many cases, we see human beings doing certain things with some ulterior motives but those destructive acts prove as boons at times. Human beings were unknowingly and cruelly paving the way for a complete political integration and lingual unification of the whole of human race. No doubt, at times attempts made with one or the other motive, failed even to weld different tribes into a single political unit; besides various other factors, time was inopportune for the all-out success of all such moves. But all such attempts had their utility for the ultimate political and lingual unification of mankind. One conspicuous thing which very often and with good results occurred as a result of such attempts, was the admixture of languages on a greater scale. Moreover, various factors, such as introduction of writing, emergence of the class of men of letters, working of the process of admixturing of languages and stability to kingdoms, occasionally checked the growth of new languages, yet the process of increase in their number could at no stage be reversed. No doubt, reverses sustained by the process of human diffusion, and strength gained by the process of human integration, slowed down the process of increase in the number of languages, but the way march of time again helped the process of human diffusion, it helped the process of increase in the number of languages as well. In other words, a tug of war between the two processes — one resulting in human diffusion followed by an increase in the number of languages, while the other integrating human beings and unifying them lingually — had started. And we see it clearly today that the working of the process of human diffusion had been aiming at mankind's spread all over the earth; ultimately resulting in their gradual but perfect integration on the widest possible scale. Poison kills man but it helps man survive too, if one becomes its addict. Similarly, human diffusion brought estrangement amongst mankind, but it is capable of undoing all its evil effects — alienation and disintegration in various walks of life — with its continuous working. And this is an absolute truth — the way human diffusion has undone

their lingual unification, their perfect political integration would sooner or later result in their lingual unification as well.

Two factors — experience and wisdom — have been the mainstay of human progress in every walk of life. Mankind had gained little experience, and from that too it could not always make correct deductions because it had not even attained mental puberty upto a certain stage. And God continuously sent prophets for mankind's guidance in order to compensate it for the handicap. Had prophets not been sent in a continuous chain to guide the human race on the path of truth, the latter would never have invoked their dormant qualities. Consequently, they would not have reached the Desired stage in their elevation. And in view of the black record of the human race, it cannot even be assumed that they would have ever behaved better than beasts had continuous guidance not come to them from God. Mind you, they were not only guided in an ordinary way but were attracted to accept it, and were threatened with the dire consequences in this world, and worse still in the hereafter, in case of its rejection!

This is no longer a secret that human brain has been passing through evolutionary stages. God sent His Messengers with Messages, which neither fell short of, nor went beyond, their capacity. The aim of their Creator was to bring them gradually and leisurely to the highest plane from every angle. No sooner did mankind attain mental puberty than was the last of the long chain of prophets sent. And the last Message from God which was to remain in force for all times to come, and for all nations irrespective of their difference in colour, caste, or creed, was given to mankind through that last prophet. All human beings were declared brothers without any condition or distinction. Then, absolutely nothing was allowed to stand in the way of human relationship so far as equality was concerned. The arrival of the last prophet, and revelation of the Holy Quran, both indicate the possibility of ultimate human integration; they rather confirm in advance the perfect unification of mankind during the course of time. There is no imaginable force, which could ever bring about the integration of human beings in a better and quicker way than the most unambiguous declaration by God of the existence of

brotherly relationship among all human beings. This announcement of human brotherhood cuts right across the tendency, nay even instinct, behind the development of new languages. It rather paves the way for, and guarantees in the long run, the voluntary forsaking of all the languages on one hand and the acceptance of one on the other. And experience and wisdom will help mankind most in taking such steps.

There arises now a pertinent question as to why the idea of human brotherhood has not even as yet materialized, followed by the adoption of one language by the whole of human race. The reply of this question is simple; it is, however, shrouded with complications for an unsophisticated mind. This is an irrefutable fact that a youth attains puberty at a certain age. But the prime of his life, from the point of view of his mental development, always, without a single exception, falls long after that. Why is it so in spite of the fact that he becomes functionally capable of procreation no sooner than he attains puberty? Becoming functionally capable does not necessarily mean that one should start performing miracles, which one might do at a later stage. Similarly, time is required for the materialization of the proclamation of human brotherhood because its realization is not an ordinary thing; it is a great elevation of mankind. Moreover, it is again human mind which has to agree with it; and human mind, we know, does not easily get out of the rut it once falls into. Nevertheless, since mankind attained mental puberty, and a standardized Code — Quran — of conduct was given to it fourteen hundred years ago, mankind must have by now come very near to the materilization of the declaration of human brotherhood. In order to ascertain mankind's position vis-a-vis materialization of the declaration of human brotherhood, i.e. to check the stage it has reached today in that respect, its lingual position, in addition to various other relevant factors, has to be scrutinized. Lingual unification has, after all, to follow mankind's political integration. That is the reason why we can very justifiably expect that the former should have followed the latter so far as well. However, we shall see all that at various stages, besides a thorough scrutiny of the same at a certain stage, during the course of our study.

PART III

EMERGENCE OF LANGUAGES

CHAPTER X

ORIGIN AND DEVELOPMENT OF ARABIC LANGUAGE

SECTION I

Arabic Before the Advent of Islam

The study of Arabic has proved of immense value in Semitic philology. In all probability, Arabia was the original home of the Semites. And it was from that land that the various Semitic peoples emerged at different stages to settle in Babylonia, Syria, Palestine, Egypt and Ethiopia. According to this theory, which has found wide acceptance amongst competent scholars, Arabia is also regarded as the centre of distribution of the Semitic languages. Arabic is, therefore, generally considered more akin than any of its sister languages to the original archtype, the Ursemitisch, from which they are all derived. Although Arabic may not actually represent the proto-Semitic for it has evidently passed through certain changes, it has, nevertheless, been free from the more violent changes, which had taken place, for example, in Assyrian and Hebrew as a result of the clash of different nations and cultures. The comparatively isolated position of Arabia has saved its language from contamination by non-Semitic languages; while the absence of large number of alien words has also tended to preserve it from a too rapid change or any extensive corruption. In view of these facts, Arabic is justly regarded as the corner-stone of Semitic philology.

The Hebrews were after all an off-shoot of the Semitic stock, the cousins of the Arabs. They had migrated from the northern deserts of Arabia into Palestine about 1400-1200 B. C.; and had kept up their pastoral mode of life and outlook for a considerable period. The precise period of the first settlement of Jews in Arabia is not known. It is, therefore, impossible to say when the Arabic language was first employed by them. The historical data, concerning the Jews of Arabia, do not reach farther back than the first century of the Christian

era. But judging by the important position Jews occupied in some parts of Arabia, it may be safely concluded that they must have settled in the country for a considerable time. Among the pre-Islamic poets, there were a number of Jews; and a certain Sarah, a Jewess, is reported to have composed some Arabic verses, in which she poured forth her natural grief at the fate of her tribe, Quraiza. A Jewish chief, named al-Samau'al, made himself famous by his loyalty as well as his poetry. So much so that the Arabs even to this day use the phrase, "as loyal as al-Samau'al" to express unswerving fidelity.

The Arabs were literary people even before the advent of Islam. But there was then no Arabic literature worth its name. The main reason for this seemingly disappointing state of affairs was that the Arabs had a wonderful memory, which was always relied upon. Whatever poems the Arab poets composed, they were remembered by them throughout their lives. It is surprising to us that their memory never failed them. Any verse or poem, once read out to an Arab, was, without much effort, committed to his memory, if it appealed to him. Nevertheless, this does not mean that they did not know writing. Since their memory could work as a safe repository during their life time, they did not care much to record whatever they had in their minds. This tendency of the Arabs gives us a clue to two things. One is that there were at all times a good number of poets of almost of the same high calibre. And that is the reason why the Arab writers did not bother about leaving behind long works in writing. Second is that they had a high literary standard. And the works considered upto the mark were recorded. They knew writing and did write many things. Had they written whatever they composed, they would have piled up thousands and thousand of volumes, for there always lived many poets in that country.

The Arabs used to hold Haj fair even in the pre-Islamic days, attracting people from far and near. This annual gathering had its effect in its own way on the overall development of the Arabic language. The works of renowned poets together with good poetry of various poets used to be hung at conspicuous points at the fair as a challenge to other poets. Even commoners used to take keen interest in this peculiar

sort of exhibition of individuals' works. There used to be a keen competition amongst the great as well as small poets. Many poets used to accept such open challenges of different composers by composing on the spot and having their works hung by the side of the others. Such and many other activities of their like used to contribute immensely towards the development of the Arabic language.

Section II

Arabic after the Revelation of Holy Quran

Arabic language was not in the preliminary stages of its development at the time of revelation of Holy Quran. In fact, it had passed through all the ordeals of evolution decades before the Quranic revelation. Gustave Le Bon says in his "Civilization des Arabes": "We learn from the verses of poetry nearly a century before the Prophet Mohammad that the Arabic language had reached almost perfection". The aforesaid observation of a non-Arab and non-Muslim writer proves beyond doubt that the Arabic language had attained maturity long before the advent of Islam. And the Quran did give Arabic a new life.

It was a unique honour for the Arabs that the last Prophet has been raised from amongst them and the last Message — Quran — from God has been sent in their language — Arabic. There were many peoples in existence with their well-tried languages. Since the last Prophet and also the Holy Quran were meant for all times to come and for all the peoples of the world, the former could, therefore, be raised from amongst any other people while the latter could be sent in their language This is a very important question as to why the Arabs and their language were so favourably treated by God, who alone was the selector for that honour. Voluminous books can be written in reply to this question. However, one should feel satisfied here merely by accepting that the Arabs and Arabic both did deserve that honour otherwise that would not have been bestowed upon them. Their very selection for that honour is a solid proof in itself to that effect, for God is most impartial and never deprives a people of what they deserve.

The peculiar geographical location of Arabia and its climatic conditions resulting in the least contamination of the Arabic language, leave us in no doubt about the fact that Arabs and their language were specially prepared for that great and honourable job. We can neither lightly ignore nor can put aside the aforesaid peculiarities besides many other characteristies of the Arabic language and the Arabs. We cannot, at the same time, dency the fact that God's mercy played a very important role in the elevation of the Arabs and Arabic language. Nevertheless, we should not forget even for a moment that His Mercy does not benefit one at the cost of the other. Let us finally concede that the Arabs and Arabic were rightly considered by God the people and language fully capable, from the short as well as long term view-point, for the great elevation.

The Prophet of Islam was born in Arabia and lived for forty years without revelation. This was the first phase of his life. During this period of four decades, he established his integrity and impressed his people with his exceptionally good behaviour. Then, the revelation of Quran started. It took twenty three years to be completed. Quran was revealed in verses as well as in *suras*. The Prophet used to be in a state of ecstacy whenever the revelation came to him and no sooner he recovered from that state than did he always recite the Message of God to those present, whosoever they may be. It will now be recollected that the Arabs had great retentive power and were capable of safely preserving in their minds thousands of verses and long list of genealogies. Many people used to commit to their memories whatever used to be recited by the Prophet on such occasions while those of his companions, entrusted with the work of recording all that, used to perform their duties faithfully. The Prophet always ensured that the revelation, as recited by him, had properly been recorded. Since all those present used to commit the revelations to their memories, they used to recite them to others, who in turn remembered them by heart. Various anecdota have been prevalent which shows that the whole of the Holy Quran existed in a written form in the life time of the Holy Prophet. There is over-whelming evidence of the Quran having been reduced to writing before the eyes of the Prophet. And that is amply

attested by Sir William Muir,[1] one of the most hostile critics of Islam, who found it impossible to deny this truth. He writes: "But there is good reason for believing that many fragmentary copies, embracing amongst them the whole Quran, or nearly the whole, were during his life time made by the Prophet's followers. Writing was without doubt generally known at Mecca long before Mohammad assumed the prophetical office. And at Medina many of his followers were employed by the Prophet in writing his letters or despatches... The poorer captives taken at Badr were offered their release on condition that they taught a certain number of Medina citizens to write. And although the people of Medina were not so generally educated as those of Mecca, yet many are noticed as having been able to write before Islam."

It has already been established that the Holy Quran was both written and committed to memories in the life time of the Holy Prophet. It is a fact that the Quran was revealed piecemeal during a long period, extending over twenty-three years. Some of the chapters were revealed in complete form, but the revelation of many others was fragmentary and extended over long periods. It not infrequently happened that while one chapter was still unfinished, a new chapter was revealed, and sometimes verses belonging to more than two unfinished chapters were revealed at one and the same time. That is the reason why the arrangement of chapters and verses in the copies of the Holy Quran, at present in the hands of the Muslims, does not follow the order of revelation. Moreover, it was not so desired by God as well. Intrinsic and extrinsic evidence both conclusively show that the present arrangement of the chapters and verses of the Holy Quran was effected by the Holy Prophet under the guidance of Divine Revelation.

Though the revealed portions of the Quran existed in an arranged form in the memories of the companions, all that did still not exist in a single volume in the written form. The reason for this was that at any time a verse might be revealed which, it was probable, might be placed in the middle of a chapter. Hence the very circumstance of the case made the

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[1]Introduction to Muir's Life of Muhammad, p. xxxviii.

existence of a complete volume during the life time of the recipient of the Divine Revelations, impossible. But collection of the Holy Quran in a single volume became absolutely essential after his demise. Apart from the necessity of giving Quran a more permanent form instead of leaving it secured in the minds of the faithfuls, such a collection was also needed to facilitate reference to the Holy Word by, and its circulation amongst, Muslims in the far off areas. With various objects in view, collection of the Holy Quran was taken in hand by Hadhrat Abu Bakr. The collection began only six months after the demise of the Holy Prophet; and many of his companions, who had heard the Quran from the lips of the Prophet, were still alive. And copy of the Quran, thus made, remained in the possession of Hadhrat Abu Bakr, and after his demise in that of Hadhrat Umar. After the demise of the latter, it was transferred to the custody of Hafsa, the daughter of Hadhrat Umar, and a widow of the Prophet. Thus, the copy of the Holy Quran transcribed by the order of Hadhrat Abu Bakr came down to the reign of Hadhrat Usman without any alteration in its text or arrangement. This is probable that copies would have been made from this collection by those who needed them, and they might have sufficiently been circulated. But as a result of certain circumstances coming to the notice of Hadhrat Usman, he deemed it necessary to circulate official copies, transcribed by official scribes, on one hand, and suppress all those made by private persons, either from the collection of Zaid or other writings till then prevalent amongst the people, on the other. An authentic report narrated by Bukharee thus describes the circumstances: "Anas, son of Malik, relates that Huzaifa came to Usman. He had been fighting with the people of Syria in the conquest of Armenia, and with the people of Iran in Azerbaijan, and who was alarmed at their variations in the modes of reading Quran. He said to Hadhrat Usman: 'O Commander of the Faithful! stop the people before they differ in the Holy Book as the Jews and the Christians differ in their Scriptures.' Hadhrat Usman, thereupon, sent word to Hafsa, requesting her to send him the Quran in her possession, so that they might make other copies of it. Hafsa sent the copy to Hadhrat Usman, and he ordered Zaid bin Saibit and Abdulla bin Zubair and Said-ibn-Alaas and Abdul Rahman bin Haris bin Hisham to make copies from the

original one. Hadhrat Usman returned the original to Hafsa, and sent copies, thus made, to every quarter. He ordered all other copies or leaves on which the Quran was written, to be burnt."

As regards the copies in our hands, it is admitted by the bitterest enemies of Islam that the copies made by Hadhrat Usman have been handed down to later generations entirely unaltered. The purity of the text of the Quran is thus conclusively demonstrated.

Conversion to Islam, and faith in Quran, resulted in a radical change in the outlook of the Arabs in the twinkling of an eye. A new and healthier blood was running through their veins ; the warmth of which prompted them to action. The Message of God infused in them a new spirit, fully capable of devouring anything that stood blocking their way to success. The dynamic force, which emanated from firm belief in God, made them aspire for the realization of things which they would otherwise never have dreamt of. Their aim of life went through radical changes : they all of a sudden aimed at conquering the heavens and the earth. They did miracles and made the world once startled. Naturally, every step they took towards their elevation, their language kept pace and went with them from position to position and eminence to eminence. As already seen, language of a nation gets its nourishment from the strength and status of its speakers. We can, therefore, safely conclude that the Arabic language derived great strength from the all round advancement and elevation of the Arabs in particular and its speakers in general.

It was due to multiple reasons that the writing of Arabic received an impetus after the revelation of the Holy Quran : the most important of them all was that the Holy Prophet himself encouraged writing. And his words naturally had great effect. The Arabs in the pre-Islamic days used to record the works of a very high order. Quran was, undoubtedly, the work of the highest order and had great literary value. Because of the beauties of Quran even the non-Muslim Arabs loved it at least from the literary point of view. Then again, since great stress was laid by the Prophet during his life time, and by the first four Caliphs after his demise, on writing the

Holy Quran, that conclusively proved their faith for its preservation in the written form. Various factors made the commonest of Arabs appreciate the usefulness of writing. And as time marched on the number of copies of the Quran increased and the people of far off areas benefitted by reading it themselves. After due development of the sense of appreciation for writing in the Arabs, Arabic literature was bound to develop and make its existence deeply felt. In short, revelation of the Quran, its arrangement and recording during the life time of the Holy Prophet, collection of fragements and giving them the shape of a complete book during the Caliphate of Hadhrat Abu Bakr and the general transcription of copies from the first complete copy during the Caliphate of Hadhrat Usman, gave the greatest impetus, stage by stage, to the writing of Arabic and the development of its literature. It will not be wrong if I say that the Quran did work like the foundation stone for the greater progress of Arabic and emergence of its literature. This is indeed an august and enviable start that the last Message of God should be the first voluminious book in the Arabic literature.

Apart from other benefits the Arabic language derived from the advent of Islam, it was one of the greatest benefits that the Holy Quran itself became a unique model in the Arabic literature for all times to come. This unique model will always save Arabic language from degeneration. Thus the day Quran was revealed in Arabic, its preservation was automatically ensured, for Quran is meant for all times to come. And indeed, the Quran has been working for the Arabic language, like a forced, which, not only preserves the beauty and grandeur of the prime of youth but enhances that youthfulness manifold with the march of time.

SECTION III

Recording of the Hadiths

Quran is a revelation to the Holy Prophet from God, while Hadiths consist of the clarifications and interpretations, as given

by the Prophet, of the Message of God. They are inclusive of the orders, the sayings and even the deeds of the Prophet. Orders, sayings and deeds of the Prophet have been collected together with the interpretations and clarifications of the Quran, for the former too are strictly in consonance with Quranic injunctions. Everything that the Holy Prophet said and did was in another way the interpretation and clarification of the Holy Quran.

Certain verses as well as *suras* of the Holy Book were so clear that they required no clarification or interpretation, while others did need it. And who else could do that better than the recipient — the Holy Prophet — of the Holy Quran. It is, therefore, quite natural that whatever explanations or interpretations he gave, on his own accord or on request, people committed them as well to their memories. Just as individuals had written Quranic verses and *suras* for their benefit, they had recorded many clarifications and interpretations together with his other orders, sayings and deeds as well. Since he was a great temporal as well as spiritual teacher and guide to them, he presented himself to the people as an ideal example in every respect. Consequently, individuals did make honest efforts to imitate him to a great extent. Whatever Hadiths, individuals remembered by heart, or recorded, were primarily for their own use and benefit. Nevertheless, they were collected and made available to Muslims later on. Thus, the Holy Prophet completed the mission, he was sent to this world for, while these clarifications and interpretations of the Holy Quran together with his orders, sayings and deeds were left behind after his demise for the benefit of mankind.

Ibn-i-Masud, Ibn-i-Umar and few others were the first persons to collect some Hadiths from few other individuals for their personal use.

So long as the Holy Prophet lived, people, seeking the interpretation or clarification of certain verses which were not clear to them, approached him. And he always guided them. Moreover, none else could explain these problems better than the Prophet. After his demise, anyone of his four closest companions could be relied upon for such matters. But during and after the Caliphate of Hadhrat Umar, Muslim rule extended over far off areas and people embraced Islam in an increasing

number. Consequently, necessity arose for the interpretation of the Holy Quran by the local people for the guidance of new converts. Many individuals by then had access to the whole or part of Quran. But in complete absence, nay even with the help of a few Hadiths available to them they could not interpret Quran beyond a limited extent. Besides that, there arose many other complications. Then, with the march of time, and with the passing of the first four Caliphs, great differences amongst the faithfuls arose on the interpretation of the Quran, particularly at places other than Mecca and Medina. Differences amongst Muslims were developing on many other issues, and it was due to multiple reasons that almost everyone was honestly or otherwise pursuing a course of his own. Under such circumstances, many simple Muslims were likely to be misled.

Such a state of affairs, particularly in the field of interpretation of the Quran, caused worries in the minds of many honest Muslims. But the existence of some complications, and the presence of worries in the minds of many God-fearing Muslims, were in themselves the proof of the solution of these problems. However, it took time but was ultimately tackled with courage ; and consequently solved.

Imam Abu Hanifa was born in 80 A. H. and died in 150 A. H. in Kufah (Iraq-i-Arab). His birth gives strength to the saying : "Circumstances are the best producers of the type of man they need." At the time Imam Abu Hanifa was born, Muslims were on the horns of a dilemma so far as the interpretation of the Holy Quran was concerned : a genius like him was needed most. He found himself face to face with a peculiar situation and realized the demand of time. He started collecting whatever Hadiths he locally could. He studied and understood Quran well. And in the light of whatever Hadiths were available to him, he diligently and boldly interpreted and explained Quran to the people. Apart from interpreting Quran in the light of Hadiths, he did *Ijtihad* (interpreted Quran as he understood it) whenever Hadiths were not available. There is difference of opinion about the books he wrote. His only book — FIQAH-I-AKBAR — reached us. He spent the greater part of his life in teaching. Many of his

pupils attained great eminence and wrote books on *Fikh.* Imam Abu Hanifa, no doubt, did pioneering work in the domain of *Fikh* and *Ijtihad* in particular, and Haditbs collecting in general. He was a *Fikh* as well as a *Mujtahid* but not a *Muhaddis* (collector of Hadiths). His work on *Fikh* was so appealing to the people that they accepted him as their *Imam* (leader). Imam Abu Hanifa was followed by a chain of *Fuqaha Mujtahiddin* and *Muhaddisin.*

Imam Abu Hanifa was a virtuous man and the greatest quality in him, which endeared him to everybody, was that he was extraordinarily a God-fearing person. Then, he was a great scholar too. That is the reason why he is considered one of the greatest brains Muslim world produced during the last fourteen hundred years.

It was about 150 A. H. that Caliph Mansur of Abbasid dynasty realised the necessity of collecting all the Hadiths from individuals in Mecca and Medina. His selection for this work fell on Imam Malik, who was provided with all the facilities by the Caliph for his work. Imam Malik was born in 95 A. H. in Medina and died in 189 A. H. He confined his work of collecting Hadiths to Mecca and Medina only; and whatever Hadiths he could collect therefrom he did that. His mission was also like that of Imam Abu Hanifa to collect Hadiths and interpret Quran in their light. He took great pains in collecting the Hadiths. It was after a thorough scrutiny, owing to the prevalence of false Hadiths, that he accepted the Hadiths. He wrote a book on *Fikh*, named *Muatta* (certified). It may be recollected here that Imam Abu Hanifa was born is 80 and died in 150 A. H., whereas Imam Malik was born in 95 A. H. and died in 189 A. H., but he started collecting Hadiths from 150 A. H. onward. Naturally, his research yielded certain Hadiths, which had not reached Imam Abu Hanifa, and went against certain of his (Imam Abu Hanifa's) decisions. Imam Malik did not hesitate and express his views accordingly. Imam Abu Hanifa had himself said, while alive, that if any of his interpretations ever came into conflict with any Hadith, found at a later stage, his interpretation should be ignored and the Hadith should be accepted. Imam Malik also did *Ijtihad* (interpreted Quran as understood by him) whenever Hadiths were not available to him. He

differed with Imam Abu Hanifa on certain issues because of his own *Ijtihad*.

Before Imam Malik differed with Imam Abu Hanifa on the basis of newly acquired Hadiths, and also because of his *Ijtihad*, majority of Muslims was the follower of the Hanafi school of thought. But after this announcement, there came a split amongst the Muslims. Some of them even then continued following Imam Abu Hanifa and called themselves Hanafi, while those, who accepted the interpretations of Imam Malik, declared their allegiance to him. But that did not mean that the latter group completely denounced Imam Abu Hanifa. This is how Imam Malik laid the foundation of second school of thought. And his followers called themselves Malkis. Imam Malik was too a *Fakih* as well as a *Mujtahid*; but a *Muhaddis* in the sense Imam Abu Hanifa was.

After Imam Malik came Imam Shaafi. He was born in Mecca in 150 A. H. and died in 204. The year in which Imam Abu Hanifa died, Imam Shaafi was born. Since he started the work of collecting Hadiths even after Imam Malik, he not only differed with Imam Abu Hanifa but with Imam Malik too. Reasons for difference are again the same: he found some more Hadiths which even Imam Malik did not find: then, he also did *Ijtihad*. He wrote Kitabul-Um, in which he interpreted and explained Quran in the light of Hadiths as understood by him. He also did *Ijtihad* wherever Hadiths were not available to him. Since Imam Shaafi differed with both, Imam Abu Hanifa and Imam Malik, he laid the foundation of a third school of thought. And it was in keeping with the traditions that those, who accepted his interpretations, called themselves Shaafis. He was also a *Fakih* and *Mujtahid*, but a *Muhaddis* to the extent his predecessors were.

Imam Shaafi was followed by Imam Ahmed-ibn-i-Humble. He was born in Baghdad in 164 A. H. and died in 241 A. H. As is obvious from the year of his birth, he came after Imam Shaafi and also lived long after the latter's demise. Whatever Hadiths he could collect in Baghdad, he did that. He wrote 'Musnad Ahmed' in which he interpreted and explained Quran in the light of Hadiths, as understood by him. He did *Ijtihad* whenever Hadiths were not available to him. On

certain points he differed with his three predecessors. That is the reason why the fourth school of thought was established. Those, who accepted his views, called themselves Humblis. He was also a *Fakih* as well as a *Mujtahid* but *Muhaddis* like his fore-runners.

The four above-mentioned Imams were, strictly speaking, only *Fakih* and *Mujtahid* but not *Muhaddis*. Whatever they wrote was based on absolute honesty as *Fuqaha* as well as *Mujtahiddin*. Every one of them was capable of clear and independent thinking. The one followed the other had great personal regard for his predecessor or predecessors. But none hid his differences in so far as the correct interpretation of the Quran was concerned. Every one fully appreciated his predecessors handicaps in respect of the non-availability of Hadiths. Each one explained Quran in his book as he understood it. None of them had any motive but the correct exposition of the Word of God; nor anyone of them desired to establish any school of thought after his name. It is only the people who have created great rifts amongst themselves on the basis of the interpretations of the four Imams.

As time marched on, problems of thitherto unknown type arose. The chain of *Fuqaha* and *Mujtahiddin* remained broken for a while. And a chain of *Muhaddisin* started; which was really the demand of the time. Corruption had crept into the rank and file of Muslims. And the inveterate enemies of Islam, in spite of their successive defeats, never got weary. They were, on the other hand, consistently looking for the vulnerable points to polute anything Islamic. It had already become absolutely clear to them that Quran was beyond the reach of their nefarious designs because of its preservation in the minds of thousands and thousands of Muslims, apart from the safest custody of the most authentic copies. Quran could, therefore, by no means be undone. So, they had aimed at Hadiths. Since all the Hadiths, unlike Quran, had not even till then been collected, it was possible for them to achieve partial success by tampering with them. They had started their game by inventing Hadiths. Result of which was that lacs and lacs of false Hadiths had come into existence in the course of time. Moreover, the works of the *Fuqaha* and *Mujtahiddin* were too thus being undone by the invention of Hadiths. And the

unsophisticated masses could be misled. Besides the existence of the enemies of Islam, there existed a group of unscrupulous Muslims, who invented Hadiths to achieve their personal ends. In short, pace of the invention of Hadiths had accelerated to such an extent even amongst the latter group of people that what an individual wanted others to believe, which no one would have ordinarily believed in, he attributed that to the Holy Prophet. This was a danger signal and looked like a threat assuming alarming proportions. But before it was too late, two great personalities — Bokhari and Muslim — got alerted and almost simultaneously declared their determination to sort out correct Hadiths from the invented ones. Bokhari was the teacher and Muslim was his pupil. They also announced the terms and conditions for the acceptance of Hadiths, which were unimaginably tough and rigid. Their field for the collection of Hadiths was unlimited, unlike that of the Imams. Each one selected the field for himself. They travelled in search of correct Hadiths from place to place rather door to door. Muslim started the work first but finished after Bokhari had finished his. It was a great research work without its parallel in the annals of human history.

The way leading to the destination these two gentlemen fixed for themselves, was most arduous and trying; and it was certainly the love for truth which gave them due courage and strength to undertake this work. However, their coming out with colours was a great thing. They accepted only five thousands Hadiths out of over 5,00,000 as correct. The magnitude of their work can well be imagined from the difference in the two groups — five thousands and lacs and lacs. It is difficult to imagine as to how much labour they put in, and time spent, in order to examine over five lacs of Hadiths. It must also be remembered that they were in search of, and did not at all like to leave a single, correct Hadith Their task was singularly difficult. Their efforts for the fulfilment of their heart-felt desire to compeletly separate the correct Hadiths from the invented lot, speak for them. Selecting five thousand Hadiths out of over five lacs, after their minutest scrutiny, was really a tough job. The standard of scrutinization and acceptance, set by these two most reverend personalities, was too without its parallel. They really took great pains in discharge of the responsibility they had voluntarily taken upon themselves.

I do not think we — Muslims — can find words to fully express our appreciation for the work Bokhari and Muslim did. However, Bokhari published his compilation of Hadiths after his name and Muslim after his. Both presented the same thing to the Muslims in their respective ways and according to their respective capabilities. Their books are like the unique monumental works because they will live side by side with the Quran — the last Message of God.

Another conspicuously great thing Bokhari and Muslim did was that they did not satisfy themselves alone so far as the authenticity of the Hadiths was concerned. They recorded the name, profession, character, etc., etc., of the individual they got a Hadith from. Not only that, but they checked the source their informer got a Hadith from. They equally minutely studied the source of the source. So much so that they reached the person who, in person, heard that Hadith from the lips of the Holy Prophet. If they felt a little bit suspicious of anything at any stage, they gave up their pursuit for that Hadith. Several voluminous books called ASMA-UR-RIJAL (Names of the persons) were enclosed and published with Bokhari and Muslim, in which they have given complete details of the persons right from the one they got a Hadith backward to the Prophet. Bokhari and Muslim thus paved the way for the more accurate interpretation of the Quran on one hand and *Ijtihad* on the other. Bokhari and Muslim were neither *Fakih* nor *Mujtahid* but pure and simple *Muhaddis.*

In addition to the two afore-said collections of Hadiths of Bokhari and Muslim, there are at present four other collections. Certain persons considered the standard of rigidity, maintained throughout by Bokhari and Muslim for the acceptance of Hadiths, too rigid in some respects. The result of this difference was that four more gentlemen started the work of collecting Hadiths. Naturally, with comparatively less rigid terms and conditions, some more Hadiths were added to the number of those of Bokhari and Muslim. The other four *Muhaddisin* are : Tirmizi, born in 201 A. H. and died in 289 A. H., Daud, born in 202 A. H. and died in 275 A. H., Nasai, born in 215 A. H. and died in 305 A. H. and Ibn-i-Maja, born in 209 A. H. and died in 273 A. H. All the four Hadith books of these gentlemen were named after their respective compilers.

Their's was also not an easy job, for they all took great pains in sorting out further Hadiths from the mixed lot. Except for the relaxation of certain conditions for the acceptance of Hadiths, they conducted their research and inquiry almost the way their predecessors had done. They also enclosed volumes of ASMA-UR-RIJAL (Names of the persons) with their respective Hadith books.

It was at this stage that the search for Hadiths ended. All the six afore-said Hadith books were unanimously accepted by all Ulema (the learned) as authentic, while all the other recorded and unrecorded Hadiths were declared null and void. This is how Muslims put an end to the process of inventing Hadiths for good, and got six books, second to Quran in importance, completed.

After some time Sheikh Waliuddin Tabraizi reduced all the six Hadith books to a very much summarized form, which was named "MISHKAT-UL-MASABIH". Another gentleman, by the name Ibn-i-Hajar Asqalani, wrote solution of the MISHKAT. Ever since, thousands and thousands of books have been written from one angle or the other on the Quran and the Hadiths.

My detailed reference to the collection of Hadiths will, I am well aware, appear to a number of my readers irrelevant from the subject under discussion. But I have intentionally done that, bearing specific point in mind, namely, the recording and preservation of Hadiths, apart from making the understanding of Quran easy, had opened innumerable vistas for writing. Since I am discussing the development of the Arabic language, my narration of the compilation of the Hadiths would convince my readers of the inevitability of writing, on that basis, of thousands and thousands of books from the time of their compilation to date. Which alone proves that great development should have taken place in the Arabic language.

SECTION IV

Muslim Conquests

It was due to a variety of reasons that soon after the demise of the Holy Prophet, certain tribes tried to break off

from the Islamic Brotherhood by again turning to their imaginary gods and to false prophets. Hadhrat Abu Bakr (632—634), the first Caliph, therefore, remained busy for some time during his Caliphate, dealing with these secessionists. Arabia had to conquer itself before it could conquer the world. However, the Arabian Peninsula was again united under Hadhrat Abu Bakr. Hitti[1] thus sums up the change in the Arabs: "After the death of the Prophet sterile Arabia seems to have been converted as if by magic into a nursery of heroes the like of whom both in number and quality is hard to find anywhere. The campaigns of Khalid Ibn-Al-Walid and Amr Ibn-Al-As which ensued in al-Iraq, Persia, Syria and Egypt are among the most brilliantly executed in the history of warfare and bear favourable comparison with those of Napolean, Hannibal or Alexander."

Al-Hirah in al-Iraq was the earliest acquisition of Muslims outside the peninsula during the Caliphate of Hadhrat Abu Bakr.

Syria from south to north was conquered between 633 and 640 A. D. A reproduction from Hitti[2] will show the sort of welcome Muslims, as victors, were given by the vanquished: "A statement attributed to the people of Hims — one of the provinces of Syria — is representative of the sentiment cherished by the native Syrians towards the new conquerors: 'We like your rule and justice far better than the state of oppression and tyranny under which we have been living'." Conquest of Syria was from no angle a mean victory for the Muslims. Syria was after all the Eastern-most part of the Roman Empire, the first potentate of the age. Above all, it was the most strategical point from the military, and revenue-yielding from the productive and economic point of view. Moreover, well-equipped Byzantine shipyards existed in Akka (Acre), and after the conquest of Syria, Muslims found and utilized them for building their own navy.

Now we turn to the second theatre of war and victory. Sa'd defeated Rustam's army on the first day of June 637 A. H. Rustam — the legendary warrior — was killed in action.

[1]History of the Arabs, p. 142.
[2]History of the Arabs, pp. 152-153.

Large Sasanid army dissolved in panic. All the fertile low lands of al-Iraq west of the Tigris (Dijlah) lay open to the victors. The welcome to the Muslim conquerors by the Iraqi peasants was no less cordial than that extended by their Syrian counterparts, and for much the same reasons. Soon after Sa'd's victory over Rustam, the former with a characteristic swiftness dashed towards Persia's capital and made his triumphant entry into Ctesiphon in June 637. Thus Sa'd scored two great victories in the month of June. After capturing Khuzistan (ancient Elam later Susiana, modern Arabistan), al-Mawsil (Mosul) near the site of ancient Nineveh, Faris and the distant province of Khurasan in the North East, Muslims occupied Makran, the coastal region of Baluchistan shortly after 643. In short, by 652 Muslims had given such a mortal blow by conquering the Persian Empire of the Aryans, which had flourished with one interruption for some twelve hundred years or more, that it could not thereafter rise on its old foundations.

Let us now turn towards the third theatre. 'Amr Ibn-Al-'As and al-Zubayer, after conquering the eastern border of the Nile delta in April 641, began to advance further towards Alexandria. Emperor Constans II and 'Amr, after an engagement of their armies, entered into an agreement on 8th November, 641. According to which, Emperor Constans agreed besides other things, not to allow the Byzantine army to return to Alexandria or attempt to recover the land. A year after the demise of Hadhrat Umar (634-644) *i.e.*, during the Caliphate of Hadhrat Usman (644-656), the way Constans broke his solemn agreement is better described by Hitti[1]: "Towards the end of 645 the Alexandrians restive under new yoke, appealed to the Emperor Constans, who dispatched some 300 ships under Manuel, an Armenian, to reclaim the city. The Arabian garrison of 1000 men was slaughtered and Alexandria was once more in Byzantine hands and a base for new attacks on Arab Egypt. 'Amr was immediately reinstated. He met the enemy near Nikiu, where the Byzantines suffered a heavy slaughter. Early in 646 the second capture of Alexandria took place. The impregnable walls of the city were demolished and the ancient Egyptian capital has ever since remained in Moslem Hands." After Alexandria, Barqah in the west was occupied. Berber

[1]History of the Arabs, p. 166.

tribes of Tripolis including lawatah also submitted to the Muslims. Since Alexandria was the naval base of the Egyptian Navy, Muslims established their first fleet there. In short, Muslims had completely wrested the land of the Pharoahs from Byzantinians by 646. Ever since Egypt has remained in Muslim hands.

Mu'awiyah seized Cyprus, another important Byzantine naval base, in 649. The first maritime victory was, thus, won for Islam and the first island was added to the Muslim State. Then, Abdullah repulsed the superior Greek fleet off Alexandria in 652. Not only that but the Syro-Egyptian fleet of Mu'awiyah and Abdullah destroyed the Byzantine Navy of 500 ships off the Lycian coast near Phoenix in 655. The Constans II, who led the fight in person, barely escaped with his life. This battle sealed the fate of the Byzantine Naval supremacy. A fleet of 200 ships from Alexandria invaded Sicily in 866. In short, in Mu'awiyah and Abdullah Islam developed its first two admirals.

Caliphate-i-Rashida come to an end with the martyrdom of Hadhrat Ali (656-661). I am reproducing how Hitti[1] sums-up Muslims' conquests of this period: "The conquest of the world receiving its impulse under Abu Bakr reached its high-water mark under Umar and came to a temporary standstill under Ali, whose Caliphate was too clouded with internal disturbances to admit of further expansion. At the end of a single generation after the Prophet the Moslem Empire had extended from the Oxus to Syrtis Minor in Northern Africa. Starting with nothing the Moslem Arabian Caliphate had now grown to be the strongest power of the world". I am further reproducing Hitti[2], in whose opinion Muslim conquests were the welcome features of the age: "In fact the Moslem Conquests may be looked upon as the recovery by the ancient Near East of its early domain. Under the stimulus of Islam the East now awoke and re-asserted itself after a millennium of Western domination. Moreover, the tribute exacted by the new conquerors was even less than that exacted by the old, and the conquered could now pursue their religious practices with more freedom and less interference."

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[1]History of the Arabs, p. 166.
[2]History of the Arabs, p. 142.

With the demise of Hadhrat Ali (661), what may be termed the exemplary republican period of Caliphate, which began with Hadhrat Abu Bakr (632), came to an end. The founder of a second rate Caliphate, Amir Mu'awiyah, a man, obviously different from his predecessors, nominated his own son, Yazid, as his successor. Thus, the foundation of dynastic Caliphate was laid. This dynastic Umayyad Caliphate (661-750), with its capital at Damascus, was followed by the second dynastic Caliphate of the Abbasid (750-1258), with its capital at Baghdad.

During the reigns of al-Walid (705-715) and Hisham (724-743), the Umayyad dynasty at Damascus reached the meridian of its power and glory. With that the Islamic State also reached its greatest expansion, stretching from the shores of the Atlantic Ocean and the Pyrenees to the Indus and the confines of China — an extent hardly rivalled in ancient times. To this glorious period belongs the conquest of Transoxiana, the reconquest and pacification of North Africa and the acquisition of the largest European country — Spain — ever held by the Arabs. And Sind in the south, like Kashghar and Tashkand in the north, then became the Eastern-most limits of the Caliphate.

One hundred years after the demise of the founder of Islam, his followers were the masters of an Empire greater than that of Rome at its zenith; an Empire extending from the Bay of Biscay to the Indus and the confines of China and from the Aral Sea to the upper cataracts of the Nile, and name of the Holy Prophet Mohammed with that of Almighty Allah, was being called five times a day from thousands of minarets scattered over South Western Europe, Northern Africa and Western and Central Asia.

Tariq ibn-i-Ziyad at the head of 12,000 men, and King Roderick of Spain at the head of 25,000 men, met on 19th July 711. Roderick's army was completely routed and he disappeared for good. Within a short period of seven years, the conquest of the Iberian peninsula, one of the fairest and largest provinces of medieval Europe, was effected. This is peculiar that several of the conquered towns were left in the hands of Jews, as the Muslem conquerors marched through Spain. Hitti[1] thus narrates the progress made by Spain after the

[1]History of the Arabs, p. 526.

advent of Muslim rule over that country: "The reigns of 'Abd-al-Rahman III and his successor al-Hakam II (961-976), together with the dictatorship of al-Mansur (977-1002), mark the apogee of Moslem rule in the West. Neither before nor after this was Moslem Spain able to exercise the same political influence in European and African affairs. In this period the Umayyad capital took its place as the most cultural city in Europe and, with Constantinople and Baghdad, as one of the three cultural centres of the world. With its one hundred and thirteen thousand homes, twenty-one suburbs, seventy libraries and numerous bookshops, mosques and palaces, it acquired international fame and inspired awe and admiration in the hearts of travellers. It enjoyed miles of paved streets illuminated by lights from the bordering houses, whereas "seven hundred years after this time there was not so much as one public lamp in London", and "in Paris, centuries subsequently, whoever stepped over his threshold on a rainy day stepped upto his ankles in mud." When the University of Oxford still looked upon bathing as a heathen custom, generations of Cordovan scientists had been enjoying baths in luxurious establishments. The Arabs attitude toward the Nordic barbarians found expression in the words of the learned Toledan judge, Sa'id (1070), who thought that "Because the Sun does not shed its rays directly over their heads, their climate is cold and atmosphere clouded. Consequently their temperaments have become cold and their humours rude, while their bodies have grown large, their complexion light and their hair long. They lack withal sharpness of wit and penetration of intellect, while stupidity and folly prevail among them." Whenever the rulers of Leon, Navarre or Barcelona needed a surgeon, an architect, a master singer or a dress-maker, it was to Cordova that they applied. The fame of the Moslem capital penetrated distant Germany where a Saxon nun styled it "the jewel of the world". Such was the city which housed the Umayyad ruler and his government. Hitti[1] further observes: "Moslem Spain wrote one of the brightest chapters in the intellectual history of medieval Europe. Between the middle of the eighth and the beginning of the thirteenth centuries, as we have noted before, the Arabic-speaking peoples were the main bearers of the

[1]History of the Arabs, p. 557.

torch of culture and civilization throughout the world. Moreover, they were the medium through which ancient science and philosophy were recovered, supplemented and transmitted in such a way as to make possible the renaissance of Western Europe. In all this, Arabic Spain had a large share."

About 820, more extensive authority was concentrated in the hands of one man, the Caliph in Baghdad, than in those of any other living person. But on the 10th of February 1258 Hulagu's army had swarmed into the city of Baghdad and ten days later the last Abbasid Caliph, al-Mustasim (1242-1258), was put to death. It was for the first time in the history of Islam that Muslims were left without a Caliph. Moreover, with the fall of Baghdad even the chapter of the second rate Caliphate was closed.

Thereafter, the Caliphal office remained in abeyance for about three years But the foundation of a third rate Caliphate was laid in 1261 by an uncle of al-Mustasim, who had escaped the massacre at Baghdad. He was installed by the fourth Mamluk ruler, Baybars (1260-1277), of Egypt with great pomp as Caliph under the name of al-Mustansir. But he was soon killed in a rash attempt on the part of Baybars to recover Baghdad. Al-Mustansir was followed by another scion of the Abbasid House, who in 1262 was installed with similar ceremony. This mock Abbasid Caliphate continued so long as Mamluk rule lasted. When in January 1517 Sulayman's father, Salim, made his victorious entry into the Mamluk capital, Cairo, he found there a non-entity who under the name, al-Mutawakkil represented a line of nominal Abbasid Caliphs. A chain of Caliphs, of which Mutawakkil was the last link, had been maintained in Cairo as puppets of the Mumluk Sultans for about two and a half centuries. Sultan Salim took the Caliph al-Mutawakkil with him to Constantinople. After some time Mutawakkil was allowed to return to Cairo, where he died in 1543. With him even the shadowy Abbasid Caliphate of Egypt may be said to have ended.

Ottoman Turks restored the political glory of Islam and unfurled its banner over new and vast territories. Turkish Empire under Sulayman (1520-1566) stretched from Baghdad on the Tigris to Budapest on the Danube, and from Aswan,

near the first cataract of the Nile, almost to the Strait of Gibraltar.

Whether, as is claimed, al-Mutawakkil made a transfer of his office to the Ottoman Sultan or not, the fact remains that the Turkish rulers in Constantinople gradually assumed the Caliphal privileges and ultimately the title itself. Some of Salim's successors styled themselves Caliphs and were so addressed but they remained unrecognized outside their own territory. The first known diplomatic document, which applies the term Caliph to the Ottoman Sultan and recognized his religious authority over Muslims outside Turkey, is the Russo-Turkish treaty of Kuchuk Kaynarji signed in 1774. However, the controversy of the transference of Caliphal office to Turks is absolutely irrelevant : it should not be forgotten that no individual was competent to transfer that office. Let us, therefore, frankly admit that the Turkish Sultans assumed Caliphal title the way their predecessors had done. It was pure and simple monarchy right from 661 to 1924, while the assumption of Caliphal title by these monarchs was a ruse. Power was the single decisive factor in the assumption of Caliphal title, like all other things. It is a sheer folly to regard Caliphal office the exclusive preserve of a certain dynasty. Since Sultans of Turkey became the most powerful potentates in the Muslim world during a certain period, they considered it advisable, and found it profitable, to assume Caliphal title as well. This act of the Turkish Sultans was not an innovation : what they did was in keeping with the thitherto followed traditions. Anyhow, another lease of life was, thus, given to the Caliphal office. This last second rate Caliphate of Islam was non-Arab ; it was of the Ottoman Turks in Constantinople (1517-1924). In November 1922 the Grand National Assembly at Ankara declared Turkey a Republic, deposed the Sultan-Caliph Mohammad VI and made his cousin, Abd-al-Majid, Caliph, denying him the Sultanate. In March 1924 the Caliphate itself was abolished. And it was for a second time that Muslims were left without a Caliph.

During the days of Abbasid Caliphs of Baghdad, three different Caliphates existed simultaneously during a certain period. The Fatimid Caliphate was one of the three. Fatimid Caliphate is the only major Shi'te Caliphate established in Tunis in 909, as a deliberate challenge to the religious headship

of Islamic world represented by the Abbasid of Baghdad. In 914 they seized Alexandria; two years later they devastated the Delta. In 969 Egypt was conquered by them. Fatimid Caliphate's (909-1171) main seat was Cairo.

Since Umayyad Caliphate in Damascus was overthrown by Abbasid, while the only surviving member of the Umayyad ruling house had somehow reached Spain and had succeeded in establishing therein his dynastic rule, his following generations naturally felt jealous of Abbasid Caliphs. It was, however, due to multiple reasons that the Umayyad rulers of Spain during a certain period assumed the title of Caliph. The Umayyad Caliphate at Cordova (Qurtubah) in Spain existed from 929 to 1031. It was also a challenge to Abbasid Caliphs, like that of the Fatimids, but the motive behind it radically differed from that of the Fatimids.

The whole of Muslim period can be divided into three different parts : first, the life time of the Holy Prophet (570-632); second, Caliphate-i-Rashida (632-661); and third, dynastic Caliphates or monarchies (661-1924).

Between 570 and 632 the Prophet of Islam prepared the Arabs in every way possible for the great task lay ahead of them. He exhorted them to believe in, and worship, God alone and to act according to His commandments. The Arabs were asked to develop their sense of justice to the highest standard. The Prophet impressed upon them the necessity of living a virtuous life for the benefit of all human beings. Firm belief in God became the corner stone of the faith of some of the believers, and the fact of His being the Omnipotent reigned supreme over their minds. Muslim Arabs were made to despise death while their brains were divested of the fear of everything but God. Fear of God, and His presence everywhere and at all times, were impressed upon them. The result was that many of the Prophet's companions developed in themselves the highest sense of moral values and always acted strictly in accordance with them. They preferred death over the slightest deviation from the path of truth and God. So much so that the only aim of their lives ultimately became the service of God and of His creatures. And they did only what pleased Him and Him alone.

After inculcating these superhuman qualities in the once sterile and faction-ridden Arabs, the Prophet departed in 632. The second period started simultaneously. All the qualities in

the changed Arabs were thereafter manifested in many ways. We have seen how Muslim Arabs conquered al-Iraq, Syria, Persia and Egypt by measuring sword with the well — organized, well — established enemies, who were also far superior in arms and equipment and double or treble in number. Muslims did conquer the non-Muslim lands by sword but endeared themselves to the vanquished with their exemplarily good behaviour. Their behaviour towards the vanquished was always conciliatory and compromising, notwithstanding great provocation at times from the opposite camp. It was so because the real aim of Muslim conquests during this period was the propagation of the faith of the Prophet, and freeing human race from tyrants' oppression. It was due to Muslims' firm faith in God, and also due to the fame they had acquired for themselves, as just, that they became the greatest power of the world by 661 It was during this period that Muslims came out with colours wherever they went, while defeat and the words of its like, were unknown to them. Muslims remained united like one man till 644 and cracks of very serious nature started appearing in their ranks thereafter. But, in spite of the lack of solidarity of the established standard, Muslims went even during the subsequent years from power to power.

After founding a vast Muslim State on the most sound foundations, the second period too came to an end in 661, and the third one started simultaneously. This period spreads over twelve hundred and sixty three years. We have already seen how Muslims added further territories to their State. Various types of individuals presided over the vast Muslim State or States in their capacity as Caliphs or Sultans, and played their part for the good or bad of the State. To some of them glowing tribute is paid by the historians, because of their great accomplishments in certain directions, while others' rule is considered a great liability to the State. If we look into the record of the Caliphs as well as Sultans of this period from the point of view of the standard set by the first four Caliphs, they stand nowhere. But if certain qualities of certain individuals are looked into, they do have some resemblance to those of the first four Caliphs, whose governments were the perfect models for their following generations. But if the record of Caliphs and Sultans is looked into in comparison with that of their contemporary non-Muslim rulers, many of them appear much better from various angles.

I have made a cursory review of the Muslim history of almost fourteen hundred years. My aim is to refresh the memories of my readers with the glorious past of the people, Arabic language belongs to. We know from our past study that languages rise and fall with the rise and fall of their speakers. Since Arabs rose to great heights, their language — Arabic — too rose. Let us now specifically see the factors which were especially favourable during Arabs' hey-days for the development of Arabic language.

Language of the conqueror, like his culture, is ultimately accepted in most of the cases by the vanquished. Since Arabs did not in anyway behave as victors, initially, they psychologically won the vanquished; consequently made many things Islamic acceptable to them. Thus, their language too became acceptable to the vanquished in no time.

Arabs did encourage and in fact learnt themselves the language of the vanquished. They never adopted underhand methods in order to make their language acceptable to, nor in anyway worked against the language of, the vanquished. Everything was allowed by them to take its natural course. And it was due to a number of reasons that the natural course proved more beneficial for Arabic than for its contemporaries in any part of the world.

Arabs started translating all sorts of scientific works from different languages into Arabic. Thus, they enriched Arabic and increased its importance manifold. This made Arabic acceptable to any student in search of knowledge. English, nor any other European language, occupies today as important a position for the study of modern sciences as Arabic consistently did for centuries.

A long period of Arab rule, with justice to everyone of its citizens, and its grandeur in various forms inspiring awe and admiration in the minds of outsiders, made Arabic acceptable to non-Arabic-speaking peoples. Then, the great and unparalleled progress in many walks of life during the Arabs' hey-days gave Arabic the most enviable position. This is singularly exemplary of the Arabs that their great political rise owed its origin to the noblest of qualities. They had become virtuous be-

fore they started on their political career; attainment of the first water mark of their political rise within a decade is a proof of that. Then, the great political power was not held by them like a brute force in the hands of brutes so far as mankind was concerned. Their achievements in many walks of life were even greater than those in the political field. This was a rare phenomenon that the Arabs rose as a great political power after becoming noble, and aspired to give practical shape to the noblest of ideals; but fell because power corrupted them and they deviated from the path, which was responsible for their rise. As against this, most of the nations owe their rise to treachery and brute force, and fall to the overflow of the cup of oppression and cruelty. First impression is the last impression. Since Arabs gave initially a very good impression of themselves, their language benefitted from that so far as its popularity and progress went.

Propagation of Islam was the factor, which had made Arabs masters of a vast state. Their political rise was, thus, a by-product. Propagation too resulted in *en masse* and voluntary conversion into the fold of Islam. And no sooner a non-Muslim embraced Islam than he started owing allegiance to Arabic, irrespective of his mother-tongue.

Since Muslims held identical views on, and of, life, while the fountain-head of their inspiration was Quran, which was in Arabic, they contributed towards the development of the language of their religion and took great pride in that. That is the reason why there was not the slightest decrease in the enthusiasm amongst the commoner Muslims for learning Arabic even after Arabs had lost their political supremacy and the Caliphate had gone into non-Arab hands.

Section V

Education During Muslims' Hey-Days

Child's education then, as it is in many houses in the Orient even today, began at home. As soon as he could speak, he

was taught the phrase "La ilaha illallah" (no god but Allah). No sooner than he could stand, he himself got attracted to say the ritual prayers. As he grew older, he became regular in prayers. And as soon as he was seven years old, be was absolutely regular in his prayers five times a day. This was the first and most important part of his education, which he started at a very early stage of his life. The second part of his education started simultaneously with the first but differed according to his environments and family traditions.

Since mosque worked as the Court, the National Parliament and the Government Office, it was in keeping with this practice that it was used as an elementary school too, at first, and as school for higher education, at a later stage. In fact, mosques, unlike the places of worship of all other religions, were the epicentre of Muslims' activities. Mosque had the unique importance in the beginning of Muslim era even from other than religious point of view. However, Arabs were not the descendants of the culturally advanced ancestors. They had, therefore, nothing to offer soon after the advent of Islam for the inclusion in the curriculum, which centred round the Quran as a reading text-book. With reading went writing. The earliest teachers in Islam were, therefore, the Quran readers. As early as the year 638 Caliph Umar sent such teachers in all directions and ordered the people to meet and learn from them on Fridays in the mosques. These teachers earned their own livelihood by pursuing their vocations and coached their pupils in spare time. Conquest of vast territories brought wealth in return to Muslims; prosperity enabled many Muslims to spend their time and energy in pursuits other than the earning of the livelihood. They started improving their system of education in every way possible. The result was that, in addition to reading and writing the Quran, the Arabic grammar and poetry were taught to the elementary students. The importance attached by Muslims to the imparting of education to the common people, can be imagined from the fact that founding a school (madrassah) was always considered a highly meritorious act in Islam. Mosques in almost all Muslim towns served as important educational centres, which means there were as many schools as mosques. Imam Abu-Hanifa too taught his disciples in mosques orally. The standard of education, imparted in the

mosques, can be imagined from the status Imam Abu-Hanifa's many pupils attained after the completion of their studies.

The standard of education prevailed after a few decades was much higher than what it was during the days of four Caliphs as well as during the very early days of the Umayyads of Damascus. Adult education was not conducted in a systematic way for some time. And that was primarily due to the fact that a negligible number of Arabs knew reading and writing before Islam. During those days the man, who could read and write his native language, in addition to having learnt the use of bow and arrow and the art of swimming, used to be considered educated. But the ethical ideals of education, which were always considered essential, were endurance in time of trouble, observance of the rights and obligations of neighbourliness, manliness, generosity, hospitality, regard for women and fulfilment of one's promises.

Muslims did not get much time in the beginning to concentrate on the evolution of an elaborate system of education. The urge for education, which they had acquired, was, besides other factors, the result of the Holy Prophet's exhortations for learning. Muslims were making progress in the light of experience they had gained and in consonance with the demand of time. Al-Walid (705-715) enlarged and beautified the great mosque of Mecca, rebuilt that of Medina and not only erected a number of schools and places of worship in Syria, but also established and endowed institutions for the lepers, the lame and the blind. He was perhaps the first ruler in medieval times to build hospital for persons with chronic diseases, and the many lazar houses, which later grew up in the West, followed the Muslim precedent.

It was Al-Hakam (796-822), who established twenty-seven free schools in his capital in Spain, which stood for centuries like an oasis in the desert of Europe. Not only that but he granted munificient bounties to scholars and also founded in the principal mosque the University of Cordova, which rose to a place of pre-eminence among the educational institutions of the world. The university of Cordova preceded both al-Azhar of Cairo and the Nizamiyah of Baghdad, and attracted students, Christian and Muslim, not only from Spain but from

other parts of Europe, Africa and Asia. Al-Hakam enlarged the mosque which housed the University, conducted water to it in lead pipes and decorated it with mosaics brought by Byzantine artists, spending on it 2,61,537 dinars.[1] He invited professors from the East to the University and set aside endowments for their salaries. Al-Hakam spent generously on education and patronized all types of scholars. The general state of culture in Andalusia reached such a high level at this time that the distinguished Dutch scholar Dozy,[2] followed by other scholars, went so far as to declare enthusiastically that "nearly everyone could read and write." Highest was the standard of literacy in Cordova in the second century of Muslim era, and the population of that city ran into lacs. All this progress was attained in the Muslim Spain whilst in Christian Europe only the rudiments of learning were known, and that too by the few, mostly clergy. The educational progress was not confined to Cordova alone. A stage came when several of the principal towns in Spain possessed what might be called Universities, chief among them were those of Cordova, Seville, Malaga and Granada. The University of Cordova included among its departments astronomy, mathematics, medicine, theology and law. Its enrolment ran into thousands. In all the Universities it was customary to hold occasional public meetings. A favourite inscription over collegiate portals ran thus : "The world is supported by four things only : the learning of the wise, the justice of the great, the prayers of the righteous and the valour of the brave."

The second prominent institution of the Islamic world, and the first in Baghdad, was the Bayt al-Hikmah (the House of Wisdom) founded by Al-Mamun (830). Besides serving as a translation bureau, this institution functioned as an academy and public library and had an observatory connected with it. The observatories, which sprang up at this time, it should be remembered, were also schools for teaching astronomy just as the hospitals, which too had made their first appearance during

[1] Ibid. pp. 253, 256-7.

[2] Histoire des Musulmans, ed. Levi-Provencal, vol. ii. p. 184 ; Nicholson, Literary History, p. 419 ; Fafael Altamira in the Cambridge Medieval History, (NewYork, 1922), vol. iii. p. 434.

this period, served as centres for medical studies. As early as the days of Al-Mamun and Al-Mustasim, pharmacists had to pass some kind of examination. Like druggists, physicians were also required to submit to a test. Following a case of malpractice, Sinan ibn-Thabit ibn-Qurrah was ordered by Al-Muqtadir in 931 to examine all the practising physicians and grant certificates only to those who satisfied him. Over eight hundred and sixty such men in Baghdad passed the test and the capital rid itself of its quacks. On the orders of Al-Muqtadir's virtuous vazir, Ali ibn Isa, Sinan organized a staff of physicians, who would go from place to place carrying drugs and administering relief to ailing people. Other physicians made daily visits to jails.

The above facts show an intelligent interest in public hygiene unknown to the rest of the world at that time. The first hospital in Baghdad was established by Harun Al-Rashid in the beginning of the ninth century. Not long afterwards other hospitals to the number of thirty-four grew up throughout the Muslim world. Travelling clinics made their appearance in the eleventh century. Hospitals had special wards for women and each one had its own dispensary. Some of them were equipped with medical libraries and offered courses in medicine.

The first academy, which made provision for the physical needs of its students, and became a model for later institutions of higher learning, was the Nizamiyah, founded in 1065-7 by Nizam-al-Mulk, the Persian vazir of the Saljuq Sultans Alp Arslan and Malikshah, and the patron of Umar Al-Khyyam. It was in this Nizamiyah that Al-Ghazzali lectured for four years. Al-Nizamiyah was finally merged with its younger sister, al-Mustansiriyah about two years after Tamerlane captured Baghdad in 1393. Besides the Nizamiyah of Baghdad, the Saljuq vazir is credited with establishing several other seminaries in Nayshapur and other towns of the empire. Prior to Salah-Al-Din he was the greatest patron of higher education. The Nizamiyah type of madrasah spread over Khurasan, al-Iraq and Syria. Ibn-Jubayr[1] counted in Baghdad about thirty schools ; in Damascus, which then enjoyed its

[1]Ibn-Jubayr. p. 229, i. 10, p. 283, i. 8, p. 236, ii. 1-2. p. 258. i. 20.

golden age under Salah-Al-Din, about twenty; in al-Mawsil six or more; and in Hims only one.

Though some of the early Fatimid Caliphs were men of culture, their period was unproductive so far as scientists and writers of special merits were concerned. Like other Caliphs of Baghdad and Cordova, Al-Aziz was himself a poet and a lover of learning. It was he who made the Azhar Mosque an academy. University of al-Azhar is the only one of the early Muslim Universities which exists even today.

Salah-Al-Din is reputed to have been the greatest builder of academies in Islam. It was he who introduced the madrasah type of school into Jerusalem and Egypt.[1] During his reign al-Hijaz also saw its first institution of this type. Notable among his Egyptian academies was the one at Cairo bearing his name, Al-Salahiyah.[2] Ibn-Jubayr founded several madrasahs in Alexandria. Before Salah-Al-Din ibn-Tulun and Kafur Al-Ikhsidi had established free public institutions in Egypt.

It is an undeniable fact that any country which came under Muslim rule prospered. But the cruel hand of time brought ruination to it one way or the other. Muslims' real progress and great achievements have throughout been most conspicuous in cultural field. Muslims' all round achievements were so sublime at certain places and during certain periods that those periods remain unsurpassed in certain respects till today. We have seen that Muslims started from scratch but reached the meridian of their cultural progress just within three centuries. Absence of illiteracy in certain parts of the Muslim world is in itself a proof of the fact that education was very common. And it cannot be common unless it is cheap and systematized. And Arabic was the medium of instruction.

SECTION VI

Writing of History

Arabs, like non-Arabs, had story-tellers in the pre-Islamic period. Among the early and distinguished story-tellers was

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[1]Ibn-Khallikan, vol. iii. p. 521.
[2]Suyuti. Husn. vol. ii. pp. 157-8.

the semi-legendary South Arabian Abid ibn-Sharyah. He went to Damascus to narrate the stories of the early Arabian Kings and their races to Amir Muawiyah.

During the intervening period between the Caliphate of the first Caliph, Hadhrat Abu Bakr, and that of Amir Muawiyah, the second most important chapter of Musilm history was in the making. Realization of recording the important events of this august period came after some time. However, it should not be forgotten that the Arabs were the people who rarely recorded anything. The advent of Islam had brought about a great change in their attitude, yet it took time to make them work in the field of history.

In the beginning Muslim history was based upon legends and anecdota relating to pre-Islamic days of the Arabs, and the traditions, which clustered around the name and life of the Holy Prophet. Innumerable stories about the life and achievements of the Prophet's companions were later on added to that. In the pre-Islamic field Hisham Al-Kalbi of al-Kufah (ac. 819) particularly distinguished himself. Of the one hundred and twenty-nine works listed in al-Fihrist (pp. 95-8), as his, only three have survived, but extracts from others can be found quoted by Al-Tabari, Yaqut and other historical writers.

The first work based upon traditions was the biography of the Holy Prophet (Sirat-e-Rasul-Allah) by Mohammad ibn-Ishaq of al-Medina, who died in Baghdad about 767.

Then came works dealing with the early wars and conquests of Islam by Musa ibn-Uqbah[1] (ac-758), by Al-Waqidi[2] (ac. 823), both of al-Medina and by others.

From the pen of ibn-Sad, who died in Baghdad in 845, and is known as the secretary of Al-Waqidi[3], we have the first great book of classified biographies[4] containing sketches of the lives of the Prophet, the Companions and their Successors down to his own time.

Two of the leading historians of the Muslim conquests were the Egyptian ibn-Abd Al-Hakm (ac. 870-71), whose Futuh

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[1]Compiled by ibn-Qadi Shuhbah in 1387.
[2]Ed. von Kremer (Calcutta, 1856). See ibn-Khallikan vol. ii, pp. 324-6.
[3]Ibn-Khallikan, vol. ii, p. 326.
[4]Ed. Sachau et al., 9 vols. (Leyden and Berlin, 1904-28).

Misr wa-Akhbaruha[1] is the earliest extant document on the conquest of Egypt, North Africa and Spain, and the Arabic writing Persian Ahmad ibn-Yahya al-Baladhuri (892), whose main works were the Futuh al-Buldan[2] and the Ansab al-Ashraf[3] (book of the lineages of nobles). The latter was one of the first to integrate the many stories of the conquests of various cities and lands into one comprehensive whole, thus ending the era in which monograph was the typical form of historical composition.

The time was then ripe for formal historical composition based on these legends, traditions, biographies, genealogies and narratives. The model was evidently Persian and was provided by such works as the Pahlawi Khudhay-Namah (the book of kings), which had been translated into Arabic by Ibn-Al-Muqaffa (ac. 757) under the title Siyar Muluk al-Ajam. A new idea of a world history, in which early events are but a prelude to the history of Islam, was conceived, and given practical shape by Muslims. Each event is related in the words of eye-witnesses or contemporaries and transmitted to the final narrator, the author, through a chain of intermediary reporters. This was done to avoid tampering.

The fame of abu-Jafar Muhammad ibn-Jarir Al-Tabari (838-923) rests on his remarkably elaborate and accurate history Tarikh al-Rusul w-al-Muluk (Annals of the apostles and kings), as well as on his commentary on the Holy Quran. His monumental work on universal history, the first complete one in the Arabic language, likewise served as a source for later historians, such as Miskawayah, ibn-Al-Athir and Abu-Al-Fida. Like most Muslim historians, Al-Tabari arranges the events chronologically, tabulating them under the successive years of the Hijrah. An idea of his industry and enthusiasm for learning may be gained from the popular tradition that during forty years Al-Tabari wrote forty sheets every day.[4]

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[1]Ed. Charles C. Torrey (New Haven, 1922).

[2]Ed. de Goeje (Leyden. 1866 ; tr. Hitt. The Origins of the Islamic State (New York, 1916), first part ; second part, F. C. Murgotten (New York, 1924).

[3]Ed. W. Ahlwardt, vol. xi. (Griefswald, 1883) : S. D. F. Goitein, vol. v. Jerusalem, 1936) ; Max Scholessinger, vol. iv B (Jerusalem, 1938).

[4]Yaqut, vol. vi. p. 424.

Abu-al Hasan Ali Al-Masudi, styled the "Herodotus of the Arabs", inaugurated among the Arabs the topical method of writing history. Instead of grouping his events around years, he grouped them around dynasties, kings and peoples, a treatment followed by ibn-Khaldun and minor historians. He was also one of the first to make good use of the historical anecdota. Young Al-Masudi undertook the usual scholar's "journey in quest of learning" which carried him from his native Baghdad into almost every country of Asia and even into Zanzibar. The last decade of his life he spent in Syria and Egypt compiling the material thus collected into a thirty-volume work, which has survived in an epitome entitled Muruj al-Dhahab wa-Maadin al-Jawhar (meadows of gold and mines of gems), brought down to A. H. 336 (947) Before his death at al-Fustat in 956 Al-Masudi summarized his philosophy of history and nature and the current philosophers' views on the gradation between minerals, plants and animals[1] in a work, comparable to Pliny's, entitled al Tanbih w-al-Ishraf.[2]

Arabic historical composition reached its highest point in Al-Tabari and Al-Masudi, and after Miskawayh (ac. 1030), started on a rapid decline. Izz-Al-Din ibn-Al-Athir[3] (1160-1234) abridged in his al-Kamil fi al-Tarikh[4] (the complete book of chronicles) Al-Tabari's work and continued the narrative to 1231. The period dealing with the Crusades is an original contribution. Ibn-al-Athir produced another important work, Usd al-Ghabah[5] (the lions of the thicket), a collection of 7500 biographies of the Companions. His contemporary, Sibt ibn-Al Jawzi (1186 1257), wrote among other works the Mirat al-Zaman fi tarikh al-Ayyam, a universal history from Creation to 1256.[6] To this late Abbasid period belongs the chief judge of Syria, ibn-Khallikan (ac 1282), the first Muslim to compose what we might term a dictionary of national biography. Before him Yaqut had issued his dictionary and ibn-Askair (1177)

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[1]Ch. Ikhwan, Rasail, vol. i. pp. 247-8.

[2]Ed. de Goeje (Leyden, 1893-4).

[3]Born in Jazirat ibn-Umar on the Tigris, flourished in al-Mawsil. Ibn-Khallikan vol. ii, pp. 35-6.

[4]Ed. C. J. Tornberg, 13 vols. (Leyden, 1867-74).

[5]5 vols. (Cairo, 1280).

[6]Extracts ed. and tr. in Recueil des historiens des croisades ; historiens orientaux, vol. iii (Paris, 1884). pt. 8 was reproduced in facsimile by James R. Jewett (Chicago, 1907).

had sketched in eighty volumes the biographies of distinguished men connected with his native town, Damascus.[1]

The vast historical literature Muslims produced may be judged from the fact that when the indefatigable Wustenfeld made a survey of the Arabic historians, who had flourished during the first thousand years of Islam, in his well known work Die Geschichtsscheiber der Araber undihre Werke (Gottingen, 1882), the total number of the authors noted by him came up to 590. Many of these historians are credited with numerous works, each of a colossal magnitude. The importance of Arabic historical literature does not, however, lie merely in its vast bulk, but in the achievements of the people with whose affairs it deals.

Moreover, the Arabic writers have not only preserved a full record of their own history, as few other nations have done, but their chronicles also shed valuable light on the life of the neighbouring peoples, who came in contact with them. We may cite, as an instance, Al-Biruni's *Tarikh al-Hind*, which gives an authoritative account of the religion, philosophy, literature, chronology, astronomy, legal and social institutions, manners and customs of India as they existed about the year 1030 A.C. What patient research in Arabic sources can reveal is again well illustrated by J. T. Reinaud's admirable *Memoire sur l'Inde* (Paris, 1949). Similarly, several Russian Orientalists have gleaned from Arabic literary sources valuable information, concerning the peoples and races who lived on the northern borders of the Arab Empire.

The above considerations will, I hope, enable us to appreciate the remark of the famous German historian, Leopold von Ranke, who has observed that, leaving aside Latin, Arabic is the most important of all the languages of the world for purposes of universal history. The remarks of the late Professor Robert Flint, in his *Philosophy of History*, are also pertinent to the subject in hand. He writes, "It must not be forgotten that during the Middle Ages there existed a Mohammedan as well as a Christian civilization, and a Mohammedan as well as a Christian historiography....The Christian mediaeval world was

[1]Al-Ta rikh al-Kabir. ed. Abd-el-Qadir Badran and Ahmad Ubay (Damascus, I329-51), first seven volumes.

only a part of the mediaeval world, and a part imperfectly intelligible without acquaintance with its Mohammedan counterpart and complement. It may be safely affirmed that all our universal histories, histories of civilization, and philosophies of history, suffer from their authors' defective knowledge of the history of Mohammedanism. Probably, no class of scholars have it in their power to increase more the stock of generally useful historical knowledge than those who are qualified to appreciate and utilize the Arabic historians. The histories of Mohammedan countries in the Middle Ages have been as fully recorded by Mohammedan annalists as those of the various regions of Christendom during the same period; and consequently, a knowledge of the former as exact and ample as of the latter is recoverable, and may equally be made to enter into the common inheritance of educated mankind."[1]

Like most other treasures of historical and geographical lore written in a foreign tongue, the works of Al-Tabari, Al-Masudi ibn-Al-Athir and their confreres were not studied due to prejudice by the mediaeval Occidental readers. But in modern times many works have been translated in part or in full into modern European tongues. In appreciating Muslims' achievements in this and in other fields Sarton[2] enthusiastically declares : "The main task of mankind was accomplished by Muslims. The greatest philosopher, Al-Farabi, was a Muslim; the greatest mathematicians, Abu Kamil[3] and Ibrahim ibn-Sinan[4] were Muslims; the greatest geographer and encyclopaedist, Al-Masudi, was a Muslim; the greatest historian, Al-Tabari, was still a Muslim."

In view of what Sarton has said about Muslim scholars and their achievements, it is useless to say anything further about them.

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[1]Robert Flint. History of the Philosophy of History. pp. 78-79. Edinburgh and London, 1893.

[2]Introduction to the History of Science, vol. i. (Baltimore, 1927). p. 624.

[3]Shuja ibn-Aslam of Egypt, who at the beginning of the tenth contury perfected al-Khwarizmi's Algebra.

[4]Grandson of Thabit ibn-Qurrah, lived 908-46. His quadrature of the prabola was the simplest ever made before the invetion of integral calculus.

Apart from historians there lived hundreds of tourists, some of them very popular as well as important who published their memoirs.

SECTION VII

Translation of the Scientific Works into Arabic

The dwellers of the desert brought with them no tradition of learning, no heritage of culture, to the lands they conquered. But they had all of a sudden developed an insatiable urge for learning. That is the reason why in Syria, in Egypt, in al-Iraq, in Persia, they sat as pupils at the feet of the people they subdued. And what acquisitive pupils they proved to be!

The too closeness of the Umayyad Caliphate of Damascus to the *Jahiliyah* age, its many wars, and the unsettled social and economic conditions of the Muslim world — all these factors militated against the possibility of intellectual development in that early epoch. But the seed was then sown. The tree of knowledge which came into full bloom under the early Abbasids in Baghdad certainly had its roots in the preceding period. The Umayyad age, therefore, was in general one of incubation.

The greatest intellectual progress attained by the Umayyads of Damascus, however, was undoubtedly in the field of poetical composition. The process of sporadic translations into Arabic by individuals from different languages had started quite early but Khalid (ac. 704-708), the son of second Umayyad Caliph, was, according to Fihrist (pp. 242-354), the first in Islam to have translations made from Greek and Coptic books on alchemy, medicine and astrology. Thereafter, books on different subjects and from different languages were translated under the patronage of Caliphs. So much so that translation bureaux were set up and great importance was given to the translation work.

The epoch of translation was followed by one of creative actiiAty, for the Arabs not only assimilated the ancient lore of Persia and the classical heritage of Greece, but adapted both to their own peculiar needs and ways of thinking. The line of demarcation between translated and original works is not always

clearly drawn. Many of the translators were also contributors. Such was the case with Yuhanna ibn-Masawayh (777-857) and Hunayn ibn-Ishaq (809-873) and many others.

Arabs' interest in curative science found expression in the Prophetic tradition that made science twofold — theology and medicine. The physician was at the same time metaphysician, philosopher and sage, and the title *hakim* was applied to him in all these capacities. In the curative use of drugs some remarkable advances were made at this time by the Arabs. They established the first apothecary shops, founded the earliest school of pharmacy and produced the first pharmacopoeia. Several pharmacological treatises were composed, beginning with those of the world-famed Jabir ibn-Hayyan, the father of Arabic alchemy, who flourished about 776.

The most notable medical authors who followed the epoch of the great translators were Persian by birth but Arabic in language — Ali Al-Tabari, Al-Razi, Ali ibn-Al-Abbas Al-Majusi and ibn-Sina. The portraits of two of these, Al-Razi and ibn-Sina, adorn the great hall of the School of Medicine at the University of Paris. Abu-Bakr Muhammad ibn-Zakariya Al-Razi (856-925) was probably "the greatest and most original of all the Muslim physicians, and one of the most prolific as an author".[1] The Fihrist (pp. 299-302) lists one hundred and thirteen major and twenty-eight minor works by Al-Razi, of which twelve deal with alchemy.

The most illustrious name in Arabic medical annals after Al-Razi's is that of ibn-Sina. He also wrote several books dealing with philosophy, medicine, geometry, astronomy, theology, philology and art.

To the Muslims philosophy was a knowledge of the true cause of things as they really are, in so far as it is possible to ascertain them by human faculties. As they believed that the Quran and Islamic theology were the summation of religious law and experience, their original contribution, therefore, was made in the borderland between philosophy and religion on one hand and philosophy and medicine on the other. The harmonization of Greek philosophy with Islam

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[1]Edward G. Browne, Arabian Medicine (Cambridge,) 1921, p. 44.

begun by Al-Kindi, an Arab, was continued by Al-Farabi, a Turk, and completed in the East by ibn-Sina, a Persian.

Apart from a number of commentaries on Aristotle and other Greek philosophers, Al-Farabi composed various psychological, political and metaphysical works, of which the best known are the Risalat Fusus al Hikam[1] (epistle containing bezels of wisdom) and the Risalah fi Ara ahl al-Madinah al-Fadilah[2] (epistle on the opinions of the people of the superior city). Al-Farabi's other writings reveal him as a fair physician and mathematician, an occult scientist and excellent musician. In fact, he is considered the greatest of all Arabic music theorists.

The scientific study of astronomy in Islam was begun under the influence of an Indian work, the Siddhanta (Ar. Sindhind), brought to Baghdad (771), translated by Muhammad ibn-Ibrahim Al-Fazari and used as a model by later scholars. Al-Mamun's astronomers performed one of the most delicate geodetic operations — the measuring of the length of a terrestrial degree. The object was to determine the size of the earth and its circumference on the assumption that the earth was round. The measurement was carried out with remarkable results.

Abu-Abdullah Mohammad Ibn-Jabir Al-Battani (Fihrist, p. 279) (877-918) was unquestionably one of the greatest astronomers in Islam. Al-Battani was an original research worker. He made several emendations to Ptolemy and rectified the calculations for the orbits of the moon and certain planets.

At Ghaznah in eastern Afghanistan lived abu-Al-Rayhan Muhammad ibn-Ahmad Al-Biruni[3] (973-1048) who is

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[1]Published by Friedrich Dieterici in his Die Philosophie der Araber im IX. und X Jahrhundert n. Chr., vol. xiv (Leyden, 1890), pp. 66-83.

[2]Published at Cairo, 1323, and also by Dieterici, philosophic der Araber, vol. xvi (Leyden, 1895), who also translated it as Der Musterstaat von Alfarabi (Leyden, 1900).

[3]Ibn abi Usaybiah, vol. ii. pp. 20-21; ibn-al-Ibri. pp. 324-5. His surname is derived from Birun (pers. for outside), a suburb or Khwarizm, though an autograph on a manuscript title page reproduced in Islamic Culture, vol. vi. (1932), facing p. 534, spells "al-Bayruni".

considered the most original and profound scholar and mathematician that Islam produced in the domain of natural science. Here this Arabic author of Persian origin produced in 1030 for his patron Sultan Masud, son of the famous Mahmud, an account of the whole science of astronomy entitled al-Qanun al-Masudi fi al-Hayah w-al-Nujum. In the same year he composed a short catechism of geometry, arithmetic, astronomy and astrology entitled al-Tafhim li-Awil Sinaat al-Tanjim. His first work was al-Athar al-Baqiyah al-Qunun al-Khaliyah,[1] dealing chiefly with the calendars and years of ancient peoples. In these works Al-Biruni discusses intelligently the then debatable theory of the earth's rotation on its axis and makes accurate determination of latitudes and longitudes. Among his scientific contributions are an explanation of the working of natural springs by the hydrostatic principle, the suggestion that the Indus valley must have been an ancient sea basin filled up with alluvium, and the description of several monstrosities, including what we call Siamese twins[2].

In astrology, a handmaid of astronomy, abu-Mashar (ac.886), who flourished at Baghdad, was the most distinguished figure.[3] Four of his works were translated into Latin in the twelfth century by John of Seville and Adelard of Bath. He communicated to Europe the laws of the tides, which in a treatise he explained on the basis of the relation to the moon's rising and setting.

Al-Khwarizmi[4] was the principal figure in the early history of Arabic mathematics. One of the greatest scientific minds of Islam, he influenced mathematical thought to a greater extent than any other mediaeval writer. Apart from compiling the oldest astronomical tables[5], Al-Khwarizmi composed the oldest work on arithmetic, known only in a translation, and the oldest work on algebra.

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[1]Ed. E. Sachau (Leipzig, 1878; tr. Sachau (London, 1879).

[2]In a still unpublished work of his the first reference to tea in other than Chinese works occurs; F. Krenknow in Majallat al-Majma, vol xii (1935.), p. 338.

[3]Fihrist, p. 277; ibn-Khallik n, vol. i, pp. 198-9.

[4]Khwarism, where he was born, is modern Khiva, a country on the lower course of the Amu Darya (ancient Oxus) Tabari, vol. iii. p. 1364, calls him al-Majusi, i. e. the descendant of a Magian Muhammad ibn-Musa (780-ca. 850).

[5]Consult Fihrist, p. 274, copies by Qifti, p. 286. of. ibn-al-Ibri, p. 237.

Muslims' independent work was most conspicuous in alchemy, astronomy, mathematics and geography. In law, theology, philology and linguistics also they carried on original thinking and research. Muslims' original works and translations, as transmuted by the Arab mind during the course of several centuries, were transmitted to Europe through Syria, Spain and Sicily, and became the basis of knowledge which dominated European thought during mediaeval era. And transmission, from the standpoint of the history of culture, is no less essential than origination, for had the researches of Aristotle, Galen and Ptolemy been lost to posterity the world would have been as poor as if they had never been produced. After materia medica, astronomy and mathematics the Arabs made their greatest scientific contribution in chemistry. In the study of chemistry and other physical sciences the Arabs introduced the objective experiment, a decided improvement over the hazy speculation of the Greeks.

In a cursory review like the one I am making here, it is not humanly possible to mention all the works — original or translated or transmuted — of the Muslims. Since translations are being mentioned, names of at least a few outstanding authors could not be omitted. This has been done in order to show that Muslims did not rest content with mere translations and their transmutations but carried out original researches in various fields with very good results.

We are living in an age of greatest scientific achievements. That is the reason why we — the common people — cannot fully appreciate the achievements of early Muslims in the scientific field. But if we think of that remote period and visualize Muslims' accomplishments in theology, poetry, law, medicine, botany, agriculture, architecture, philology, astronomy, astrology, geography, history, philosophy, mathematics, alchemy, chemistry, etc , etc., we will realize the importance of their work, to which all our present-day progress owes its origin. Had Muslims' progress continued uninterrupted, no one is competent to say what our world would have by now become! Their scientific achievements were undone on many occasions and in many ways.

Section VIII

Establishment of Libraries

Before we look into the meritorious work of establishing libraries during Muslims' hey-days, we should better be clear about the allegation, often made against Muslims, that they burnt the Alexandrian Library. Hitti[1] thus absolves Muslims in this respect : "The story that by the Caliph's order Amr for six long months fed the numerous bath furnaces of the city with the volumes of the Alexandrian Library is one of those tales that made good fiction but bad history. The great Ptolemaic Library was burnt as early as 40 B. C. by Julius Caesar. A later one, referred to as the Daughter Library, was destroyed about A. D. 389 as a result of an edict by the Emperor Theodosius. At the time of the Arab conquest, therefore, no library of importance existed in Alexandria and no contemporary writer ever brought the charge against Amr or Umar. Abd-al-Latif Al-Baghdadi,[2] who died as late as A. H. 629 (1231), seems to have been the first to relate the tale. Why he did it we do not know; however, his version was copied and amplified by later authors."[3] This is now clear beyond doubt that Muslims did not burn Alexandrian Library. We can now proceed further with ease and comfort.

Library, in the strict sense of the word, did not exist in the first century of Muslim era. But books were made available in quite a good number and on various subjects. They were also in circulation for the dissemination of knowledge. Arabs started from scratch in all walks of life and the establishment of libraries was, therefore, no exception to the rule. Libraries were in the making during a certain period. Since mosques were used for schooling, as already seen, it is quite natural that they should also function as repositories for the books. Through gifts and bequests mosque libraries became

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1History of the Arabs, p. 166.

2Al-Ifadah w-al-I'tibar, ed. and tr. (Latin) J. White (Oxford, 1800), p. 114.

3Al-Qifti. Tarikh al-Hukama, ed. J. Lippert (Leipzig, 1903), pp. 355-6 ; abu al-Faraj ibn-al-Ibri, Tarikh Mukhtasar al-Duwal, ed. A. Salihani (Beirut, 1890), pp. 175-6 ; Maqrizi, vol. iii, pp. 129-30. Consult Butler, pp. 401-26 ; Gibbon, Decline. ed. Bury, vol. v, pp. 452-5.

especially rich in religious literature. Besides mosque libraries, many dignitaries and wealthy persons established their private ones in their homes. The collection of books in such libraries consisted on different subjects. Though the latter type of libraries were absolutely private, they were, nevertheless, considered as semi-public, because scholars, rather anybody interested in study, had no difficulty in having access to them.

Mansur (754-775), the second Caliph of the Abbassid House ordered for the translation of many scientific and literary works into Arabic. He himself was no mean a scholar. That is also one of the reasons why he patronized learning and the learned. He laid the foundation of the Royal Library, which contained the original as well as the Arabic translations of the various celebrated Greek, Persian, Egyptian and Indian authors on different subjects.

Mansur's grandson, Harun-Al-Rashid (786-809), further extended the same Royal Library of Baghdad and named it "Bayt-al-Hikmat" (House of Wisdom). Besides serving as a library, it then started functioning as a translation bureau too. In view of the role assigned to Bayt-al-Hikmat, it can very easily be imagined the sort of books it must be containing.

Harun's son and successor, Mamun (813-833), changed in 830 this library-cum-translation bureau into a prominent institution for higher studies. And also the translations as well as the importation of scientific books took place on still a grand scale. The same library became part of the institution and the books were treasured in a separate place reserved for them.

Right from Mansur (854) to the death of Mutadid Billah (902) great cultural development took place in Baghdad and also in other principal towns. The renowned academies of Nizamiyyah and Mustansiriyah too had big libraries attached to them. The books in the libraries were arranged in cases. They were also properly catalogued. The libraries were administered by a regular staff; a superintendent, a librarian and an inspector in addition to few other helping hands comprized the staff.

Shapur (died in 1024), the Minister of Baha-ud-Dawlah, founded in 991 a Darul-Ilm (House of Learning) in the locality

of Karkh in Baghdad. It contained over 10,000 books mostly transcribed by the authors. Besides them, it possessed 100 copies of the Quran written by Ibn-Muklah, one of the greatest caligraphists. Tughral Beg burnt this library in 1055.

Apart from the Royal Library, which was the exclusive responsibility of the Government, libraries were attached to educational institutions in Baghdad. There also was a great number of public libraries which were founded and maintained by men of fortunes, or trusts created for that purpose. From 750 for, say, about five centuries was the period in which an unprecedented accumulation of books took place throughout Muslim world. Since public and private libraries had come into being, it is even logically correct to accept that there existed a great number of libraries during the same period.

Hulagu Khan, who made the waters of the Tigris black with the ink in the pages of the books he threw into it, himself founded a library at Maraga for Nasiruddin Tusi, the mathematician, and collected some 4,00,000 books from Baghdad and Syria. The destruction of such a vast number of books at Hulagu's hand was a great blow, besides other things, even to the spirit of establishing libraries.

There was, as we all know, great rivalry between the ruling Houses of Spain and Baghdad due to their dynastic antagonism. Spain was competing with Baghdad in the great race of progress, and it was in keeping with the spirit of rivalry that libraries too were established in Spain on a great scale. Abd-al-Rahman III (912-961) founded a University at Cordova and enlarged the Royal Library, founded by Muhammad I, during his long reign over Spain. Side by side with universities, libraries also flourished. Al-Hakam II (961-976), Abd-al-Rahman's successor was a bibliophile; his agents ransacked the bookshops of Alexandria, Damascus and Baghdad with a view to buy or copy manuscripts. The books thus acquired are said to have numbered 4,00,000; their titles filling a catalogue of forty-four volumes, in each one of them twenty sheets were devoted to poetical works alone.[1] The love for, and interest in, the collection of books for libraries can very well be judged from the fact that Muslim monarchs very

[1]Maqqari, vol. i, pp. 249-50, 256; Ibn-Khaldun, vol. iv, p. 146.

often offered tempting amounts for books. In order to secure the first copy of the Aghani, which al-Isbahani, a descendant of the Umayyads, was then composing in al-Iraq, Al-Hakam II sent the author a thousand dinars.[1] The Royal Library of Cordova, started by Muhammad I (854-86), and enlarged by Abd-al-Rahman III, became the largest; and best when Al-Hakam II added his own collection to it. Apart from the Royal Library there were seventy libraries in Cordova alone during the reign of Abd-al-Rahman III. We have already seen the standard of literacy in Spain; and from that too we can easily guess the number of libraries in existence in that country as a whole.

Cordova alone had numerous bookshops during the tenth century. It occupied the first place in Spain as a book market. In the distant towns there were also net-work of public and private libraries. The inhabitants of Saville were as much fond of music as the Cordovans were of books. It has been recorded by historians that books were sent to Cordova on the death of a scholar in Seville and musical instruments to Seville on the death of a musician in Cordova.

After the destruction of Muslim power in Spain, after about eight centuries of political ascendency, less than two thousand volumes survived to be collected by Philip II (1556-98) and his successors from the various Arab libraries. These formed the nucleus of the Escurial Library still standing not far from Madrid. In the early part of the seventeenth century the Sharif Zaydan, Sultan of Morocco, fleeing from his capital, sent his libray aboard a ship whose captain refused to land the books at the destination, because he had not received full payment in advance. On its way to Marseilles the ship fell into the hands of Spanish pirates and its bookish booty, to the number of three or four thousand volumes, was deposited by order of Philip III in the Escurial, which made this library one of the richest in Arabic Manuscripts.[2] Can anybody

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[1]Ibn-Khaldun, vol. iv, p. 146; Maqqari, vol. i, p. 250.

[2]See its catalogue, Les Manuscrits arabes de l' Escurial, by Hartwig Derenbourg, 2 vols. (Paris, 1884-1903) vol. iii, revised by Levi-Provencal (Paris, 1928).

imagine the colossal destruction of the scientific and literary books of the Arabic language in Spain ?

Aziz-Billah (975-990) founded in Cairo a Royal Library containing a very large number of books on Islamic canon law, Grammar, Lexicography, Tradition, Astronomy, History, Philosophy, Spiritualism, Physics, Engineering, Medicine, Alchemy, Agriculture, Mathematics, etc., etc. After some time the number of books in this library rose to over 10,00,000. This is recorded that 6,500 books in this library dealt with astronomy, engineering and philosophy. It also treasured 2,400 illuminated Qurans and 1,200 copies of Tabari's history including his autographed one. In certain cases there were 100-200 copies of a single book. Keeping a number of copies of anyone book in a library means that that book is in great demand.

Unfortunately, in the loot of Cairo in 1068, during the reign of Al-Mustansir Billah (1035-94), the Kurds destroyed the Royal Library, established by Aziz Billah. It is said that valuable manuscripts were used to light fire in the houses of army officers and exquisite bindings served to mend the shoes of their men. One of the potentates of the land, Abdur-Rahman Biyani, took away 25 camel-loads of books. However, Al-Mustansir Billah's successors built up collection *de noves*.

Another king of the Fatimid House, Al-Hakim Biamrillah (996-1021) founded a Darul-Ilm (House of Knowledge) in 1005, and a library containing 2,00,000 books was attached to it. He endowed the library with a fund[1] for copying manuscripts, repairing books and general maintenance. Darul-Ilm was connected with the Royal Palace and had meeting rooms. In the twelfth century when Salah-Al-Din made his triumphal entry into the Royal Palace its library still housed over a hundred thousand volumes, some of which together with other treasures were distributed among his men.[2]

Salah-Al-Din (1171-1193), as we know, patronized education and established many institutions at different places. The result was that there was much educational activity during his time. He founded libraries at many places but the one founded in

[1]Maqrizi, vol. i. p. 459
[2]Maqrizi, vol. i. pp. 408-9; abu-Shamah, vol. i. p. 268.

Tripoli was the biggest of its time. It contained about 30,00,000 books. Gibbon has shed tears over the loss of this library at the hands of Christian Crusaders.

In al-Ray flourished in the tenth century a "home of books" with over four hundred camel-loads of manuscripts listed in a ten-volume catalogue.[1] The library founded in Shiraz by Buwayhid Adud-al-Dawlah (977-82) had its books arranged in cases and listed in catalogues, and was administered by a regular staff.[2]

Yaqut spent three years collecting material for his geographical dictionary from the libraries of Marw and Khwarizm, whence he fled in 1220 at the approach of the Mongol hordes of Changez Khan, who committed all these libraries to the flames.

In Khurasan there were 10 public libraries in the first quarter of the thirteenth century.

Al-Mawsil had before the middle of the tenth century a library built by one of its citizens; students were even supplied with free paper.[3] In the same century al-Basrah had a library, apart from many others, whose founder granted stipends for working in it.[4] Ibn-Sanwar founded two libraries, one at Basrah and the other at Ram Hurmurz, where those who read or copied received grants.

Apart from libraries, which, no doubt, go a long way to prove the standard of culture of a nation, bookshops are no less important from the same viewpoint. The bookshop as a commercial and educational agency made its appearance early under the Abbasids. Al-Yaqubi (P. 245) asserts that in his time (891) the capital boasted over hundred book-dealers congregated in one street. There were numerous bookshops in Cordova. There were bookshops in almost all the principal towns of Muslim countries. Their number in each town differed and depended upon the importance of the towns. The book-sellers did very good business. The booksellers and their shops then occupied the most conspicuous place in society. Quite often bookshops produced men of letters.

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[1]Yaqut, vol. ii, p. 315.
[2]Maqdisi, p. 449, See also Yaqut, vol. v. p. 446.
[3]Yaqut, vol. ii. p. 420.
[4]Maqdisi, p. 413.

Muslims did wonders in the field of scientific education in that remote past and the scale on which libraries were organized and established by them was no less a wonder. Since everything depended, as it does even today, on the political rise and fall of a nation, libraries were founded and destroyed with the rise and fall of individual monarchs. Wherever there was stability to a government libraries were founded; and they prospered so long as stability lasted. We have seen that Muslims had developed an insatiable desire for learning; the result was that they achieved unique success in the field of mass literacy. In view of the spread of education to such an extent, establishment of libraries in good number was absolutely essential. Since we know the tremendous cultural development made by Muslims during a certain period, it will be no exaggeration even if we assume that there were more public and private libraries in almost all the important cities than we are aware of. Muslims made their due contribution towards the development of libraries, while their destruction was certainly beyond the power of their founders as well as lovers.

Arabic is the first language in which books on such a large scale were written. From the figure of books housed in different libraries, at different places and at different times, we can guess the number of destroyed Arabic books.

Section IX

Translation of the Scientific Works from Arabic into European Languages

Arabs' early conquests did startle the world. And their tolerant attitude towards non-Muslims gave pleasant shocks to the peoples. Arabs' rapid and great achievements in science, literature, industry, trade, etc., etc., too caught the world by surprise. While Arabs were giving surprise after surprise to the world, and were attaining one height after the other in various fields, Nature was planning to make the dwellers of the inhabitable parts of the world their successors in political power, grandeur and scientific field. Thus, the nerve centre of learning, temporal progress and spiritual elevation, after having existed in one

or the other part of the East from time immemorial, was shifting to Western Europe. Savage and uncultured Europeans had been tipped to acquire what Arabs had developed during their hey-days. Not only that but the West Europeans were to make further progress in the temporal field. Still Christians, from whom Muslims had wrested vast territories, at first abhorred, under different influences, scientific progress made by the Muslims. The sterility, in fact, had assumed such proportions in the European Christians that even the most luxurious living of the once sterile Arabs, did not create any interest in them to work for their scientific or literary progress. Since such was an unnatural attitude for the peoples, ordained by God to make scientific progress to the extent to become machines themselves, it could not last for ever; though it lasted long.

Muslims had been exhorted to work for their scientific progress, but their efforts were, to some extent, nurtured by the scientific stream of Hellenism. But that stream too was once fed by a single stream with sources in ancient Egypt, Babylonia, Phoenicia and Judea. We shall now see how this stream of Muslims' scientific progress was diverted into Europe by the Muslims of Spain and Sicily, whence it helped create the Renaissance of Europe.

During the first one or two centuries of Muslim rule over Spain, Eastern culture flowed from a higher level into Andalusia, as is obvious from Al-Maqqari's[1] list of Spanish Savants who journeyed "in quest of learning" to Egypt, Syria, al-Iraq, Persia and even Transoxiana and China; but in the eleventh and following centuries the course was reversed, as illustrated by ibn-Zuhhr and Al-Bahili. Indeed, the current became strong enough in the twelfth century to overflow into Europe.

The crowning achievement, from the Christian point of view, of the Arab intellectuals in Spain was in the domain of philosophic thought. Here they formed the last and the strongest link in the chain which transmitted Greek philosophy, as transmuted by them and their Eastern co-religionists, to the Latin West, after adding their own contribution, especially reconciling faith and reason and religion and science. It is to the eternal glory of mediaeval Muslim thinkers of Baghdad and Andalusia

[1]Vol. i. pp. 463, 943.

that they reconciled these two currents of thought and passed them on harmonized to Europe.[1] Muslims' contribution in this field was unique, considering the great revolutionary mental change it brought about for good amongst the Europeans towards the study of science. This influx into Western Europe of a body of new ideas, mainly philosophic, marks the beginning of the end of "Dark Ages" and the dawn of the scholastic period. It was not only in the field of scientific study that the European Christians benefitted from the aforesaid philosofic thought, but the same thought helped their thinkers, at a later stage, challenge the justification for the grip of their priesthood over the unsophisticated masses. However, kindled by contact with Arab thought, the Europeans acquired scientific knowledge, and also freed themselves from all religious limitations but laid simultaneously, and perhaps unconsciously, the foundation of another type of "Dark Ages".

Diplomatic relations between German Kings in the north and Muslim rulers in Spain did exist frequently; and naturally, such contacts did influence the former. The result was that Otto the Great, King of the Germans, sent to Spain, as an Envoy, a Lotharingian monk, John, by name as early as 953. He stayed in Cordova for nearly three years, probably learnt Arabic and brought back with him scientific manuscripts.[2] Arabic science thus introduced into Lorraine (Lotharingia) in the tenth century, made that region a centre of scientific influence in the following two centuries. Liege, Groze and Cologne, among other Lotharingian cities, proved as the most fertile soil for the germination of Arab learning. From Lorraine it radiated into other parts of Germany, and was even transported into Norman England by men born or educated in Lorraine.

The real initiator of the most significant and general movement of acquainting the West with the learning of the Arabs through Latin translations, was Constantine the African (1087), who translated the theoretical part of Ali ibn-Al-Abbas' Kitab al-Maliki.[3] Constantine attached himself for some time

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[1]Hitti, History of the Arabs, p. 580.

[2]Vita Johannis abbatis Gorziensis, G. H. Pertz, Monumenta Germania historica, Scriptores rerum Germanicarum, vol. iv, pp. 377-78.

[3]The surgical part was done into Latin by a disciple of Constantine, John the Saracen (1040-1103), a Salernitan physician.

to the medical school of Salerno, the first medical school of Europe. To Constantine, to Gerard of Cremona (1187), translator of Al-Zahrawi's Tasrif, Al-Razi's al-Mansuri as well as ibn-Sina's al-Qanun, and to Faraj ben-Salim (Fararius, Faragut), the Sicilian Jew, who translated Al-Razi's al-Hawi in 1279 and ibn-Jazlah's Taqwim al-Abdan, mediaeval Europe was chiefly indebted for its knowledge of Arabic medicine.[1] Through these and similar translations several Arabic technical terms were introduced into European languages. Certain medical as well as mathematical terms were translated. Several chemical terms passed into European languages through Latin were from the Arabic works, ascribed to Jabir ibn-Hayyan and other Muslim alchemists.

In the process of transmitting the treasures of Arabic erudition into the West, Toledo acted as the main channel. Here through the initiative of Archbishop Raymond (1126-1151) arose a regular school for translation. In it a series of translators flourished from about 1135 to 1284. Scholars were attracted from various parts of Europe, including the British Isles, whence hailed Michael Scot and Robert of Chester.[2] It was also in Toledo that the first school of Oriental studies in Europe was established in 1250 by the Order of Preachers, with a view to prepare missionaries to work amongst Muslims and Jews.

The name of Adelard of Bath, who is said to have visited Spain at this time, is one of the greatest in English science before Roger Bacon. After sojourning in Sicily and Syria, Adelard turned into Latin in 1126 the astronomical tables of Al-Majriti, which were based on those of Al-Khwarizmi and included tables of sines. He translated a number of other mathematical and astronomical treatises and became the first of a long chain of English Arabists.

John of Seville flourished in Toledo about 1135-53 under the patronage of Archbishop Raymond and translated works on Arithmetic, astronomy and astrology, medicine and philosophy of Al-Farghani, abu-Ma'shar, Al-Kindi, ben-Gabirol and Al-Ghazzali. Of these the most important was Al-Farghani's astronomy.

1Hitti, History of the Arabs, p. 970.

2See Charles H. Haskins, Studies in the History of Mediaeval Science, 2nd ed. (Cambridge 1927), ch. i.

Among the cities of southern France Feserving mention because of the part played by them in the transference of Arab learning, are Marseilles, where Raymond in 1140 drew up planetary tables based on those of Toledo, Toulouse, where Hermann the Dalmatian completed in 1143 Al-Majriti's translation of Ptolemy's Planisphaerium, Narbonne, where Abraham ben-Ezra translated in 1160 Al-Biruni's commentary on Al-Khwarizmi's tables and Montpellier, which in the thirteenth century became the chief centre of medical and astronomical studies in France. In eastern France, Cluny, whose famous abbey housed a number of Spanish monks, was during the twelfth century a significant focus for the diffusion of Arab learning. Its abbot, Peter the Venerable, sponsored (1141-3) the first Latin translation of the Quran. Thus did Spanish Arabic learning permeate all Western Europe.

Robert in 1143 completed with Hermann the Dalmatian for Peter the Venerable the first Latin translation of the Quran. And in 1145 he made the first translation of Al-Khwarizmi's algebra.

Jews, both orthodox and converted, played a major role in the work of translation. One of the earliest among them was Abraham ben-Ezra of Toledo (1167), who translated two treatises on astrology. He also translated Al-Biruni's commentary on Al-Khwarizmi's tables.

The most prolific of the Toledan translators was Gerard of Cremona, who, before his death in 1187, had rendered into Latin Al-Farghani's version of Ptolemy's Almagest, Al-Farabi's commentary on Aristotle, Euclid's Elements and various treatises of Aristotle, Galen and Hippocrates — in all seventy-one Arabic works.

The Scotsman Michael Scot (1236), one of the founders of Latin Averroism, studied and worked in Spain before becoming court astrologer of Frederick II of Sicily. In Toledo he translated among several other works Al-Bitruji's astronomy, al-Hay'ah, and Aristotle's De coelo et mundo with ibn-Rushd's commentary; in Sicily he translated other Arabic books which he dedicated to Frederick. The most important of these was ibn-Sina's Version of Aristotle's zoology, Abbreviatis Avicenne de Animalibus.

Names of the very outstanding translators and their works have been mentioned, while the names of a host of translators have not even been mentioned. And that is not even possible here. By the close of the thirteenth century Arabic science and philosophy had been transmitted to Europe and Spain's work as an intermediary was done. The intellectual avenue leading from the portals of Toledo through the Pyrenees wound its way through Provence and the Alpine passes into Lorraine, Germany and Central Europe as well as across the Channel into England.[1]

The line of Sicilian Arabophiles started by Roger I culminated in his second successor Roger II (1130-54) and in Frederick II. Roger I patronized the Arab learning, surrounded himself with Eastern philosophers, astrologers and physicians. His court at Palermo seemed more Oriental than Occidental.

Roger II dressed like a Muslim and his critics called him the "half-heathen king". His robe bore decorative Arabic characters. The Chief ornament of Roger II's court was Al-Idrisi, the most distinguished geographer and cartographer of the Middle Ages. Eugene of Palermo made a Latin version from Arabic of the Optica ascribed to Ptolemy, the Greek text of which is lost, and helped to translate into Greek the Arabic Kalilah. Even under his grandson William II (1166-89) ibn-Jubayr (P. 333) saw the Christian women of Palermo wearing Muslim costumes.

Frederick II of Hohenstaufen (1215-50), who ruled both Sicily and Germany and, besides holding the title of Emperor of the Holy Roman Empire, became king of Jerusalem in 1225. The Emperor Frederick was, therefore, the highest civil authority in Christendom. In 1228 or 1229 he undertook a Crusade which further inoculated him with Muslim ideas. In his personal habits and official life Frederick, who kept a harem, was semi-Oriental. In his court flourished philosophers from Syria and Baghdad with long beards and flowing robes. From Egypt he brought with him experts to test the incubation of ostrich eggs by the heat of the sun.

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[1]The first book printed in England, The Dietes and Sayengis of the Philosophres issued by William Caxton at Westminster in 1477, was based on an Arabic original, Mukhtar al-Hikam wa-Mahasin al-Kalim, by a Syro-Egyptian prince abn-al-Wafa Mubashshir ibn-Fatik, fl. 1053. See Hitti, Hiistory of the Arabs. p. 589.

Michael Scot, court astrologer of Frederick, represented from 1220 to 1236 in Sicily and Italy the learning of Muslim Spain. Scot made for the Emperor from Arabic a Latin summary of Aristotle's biological and zoological works, paricularly De Animalibus, with ibn-Sina's commentary, which he dedicated to his patron as Abbreviatio Avicenne.

Frederick brought from Syria skilled falconers. He made his interpreter-astrologer, Theodore,[1] translate an Arabic treatise on falconry. This translation together with another from Persian, became the basis of Frederick's work on falconry, the first modern natural history in the Christian world. Theodore also extracted for the Emperor a treatise on hygiene from the Sirr al-Asrar of the pseudo-Aristotle.

Frederick's greatest contribution was the founding of the University of Naples (1224), the first in Europe to be established by a charter. In it he deposited a large collection of Arabic manuscripts. The works of Aristotle and ibn-Rushd, which he caused to be translated, were used in its curriculum; copies of the translations were sent to the Universities of Paris and Bologna. Frederick's great patronage of learning marks the beginning of the Italian Renaissance. Italian poetry, letters and music began to blossom under Provincial and Arabic influence.

Since the Norman Kings and their successors on the Sicilian throne held not only the island, but also southern Italy, they provided a bridge for the transmission of various elements of Muslim culture into the peninsula and mid-Europe. By the middle of the eleventh century traces of Arab learning had become noticeable north of the Alps. Dante's ideas of the other world cannot be attributed to any particular Arabic text, though they certainly have their origin in the Orient. Thus, penetration from the East through various channels is conspicuously evident in the domain of art, science and literature.

On the whole, Sicily as a transmitter of Muslim culture might claim for itself a place next in importance to that of Spain and higher than that of Syria during the period of the Crusades.

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[1]Ibn-Al-Ibri, pp. 47-78.

What Christians learnt from the Arabs by way of translating the great treasures of knowledge from Arabic books into their languages, is no doubt most significant. But what they got from Arabs in the practical field is too no less significant. I will mention a few important fields in which Arab contributions are most conspicuous and are also admitted by non-Muslims today in unambiguous terms. Let us first take agriculture, the knowing of which has been for human beings indispensable from times immemorial. We shall see how Muslims developed agriculture and passed it on to European Christians.

Agriculture

It is here that Hitti[1] acknowledges Arabs' contribution towards the development of agriculture, and its introduction into Europe by them : "The Spanish Arabs introduced agricultural methods practised in Western Asia. They dug canals, cultivated grapes and introduced, among other plants and fruits, rice, apricots, peachcs, pomegranates, oranges, sugar-cane, cotton and saffron. The south-eastern plains of the peninsula, especially favoured by climate and soil, developed important centres of rural and urban activity. Here wheat and other grains as well as olives and sundry fruits were raised by a peasantry". The inference from what Hitti has stated is too obvious and needs no comment.

Proceeding further Hitti[2] eulogizes and glorifies Arabs' work in different branches of agriculture, from which Europe obviously benefitted : "Thus agricultural development was one of the glories of Muslim Spain and one of the Arabs' lasting gifts to the land, for Spanish gardens have preserved to this day a 'Moorish' imprint. One of the best known gardens is the Generalife (from Ar. Janat al-arif, the inspector's paradise), a Nasrid monument of the late thirteenth century whose Villa was one of the outlying buildings of the Alhambra. This garden, 'proverbial for its extensive shades, falling waters and soft breeze', was terraced in the form of an amphitheatre and irrigated by streams which, after forming numerous

[1]History of the Arabs, p. 528.
[2]History of the Arabs, p. 529.

cascades, lost themselves among the flowers, shrubs and trees represented today by a few gigantic cypresses and myrtles."

Apart from proving the great abundance of agricultural and industrial produce in Spain during Arab rule, another quotation from Hitti[1] will prove their dominance over world trade and great agricultural and industrial development in all the Muslim countries. "The industrial and agricultural products of Muslim Spain were more than sufficient for domestic consumption. Seville, one of the greatest of its river ports, exported cotton, olives and oil; it imported cloth and slaves from Egypt and singing girls from Europe and Asia. The exports of Malaga and Jaen included saffron, figs, marble and sugar. Through Alexandria and Constantinople Spanish products found markets as far away as India and Central Asia. Especially active was the trade with Damascus, Baghdad and Makkah. The international nautical vocabulary of the modern world contains not a few words, for example admiral, arsenal, average, cable, corvette, shallop (sloop), tariff, which testify to the former Arab supremacy on the seas." Here also the inference is too obvious and needs no comment.

Sicily had gone back into Christian hands. Yet from 1132 for about a century the trade of Sicily remained to a large extent in the hands of Muslim merchants and the cultivation of land continued to prosper under Arab husbandmen who, as in Spain, knew how to make the lands produce abundantly.[2] Sugar-cane, flax, olives and other plants and fruits were introduced into Sicily by the Arabs, as in Spain.

Horticulture in Muslim land was not limited to fruits and vegetables. The cultivation of flowers was promoted, not only in small home gardens for family use but on a large scale for commercial purposes. The preparation of perfumes of, or essences from, roses, water-lilies, oranges, violets and the like, flourished in Damascus, Shiraz, Jur and other towns. The whole district of Jur, or Firuzabad in Faris, was noted for its *attar* of red roses. Rose water from Jur was exported as far as China eastward and al-Maghrib westward.[3]

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[1] History of the Arabs, p. 529.
[2] Hitti, History of the Arabs, p. 607.
[3] Ibn-Hawqal, p. 213; Istakhari, pp. 152-3,

Textiles

I am again reproducing Hitti[1] from whose pen tribute to Arabs has far greater value than from the pen of a Muslim: "No commercial activity could have reached such dimensions had it not rested on extensive home industry and agriculture. Hand industry flourished in various parts of the Muslim Empire. In Western Asia it centred chiefly in the manufacture of rugs, tapestry, silk, cotton and woollen fabrics, satin, brocade, sofa and cushion covers, as well as other articles of furniture and kitchen utensils. The many looms of Persia and al-Iraq turned out carpets and textiles maintained at a high standard by distinctive marks. Al-Musta'in's mother had a rug specially ordered for her at a cost of 130,000,000 dirhams, bearing figures of all sorts of birds in gold which had rubies and other precious stones for eyes.[2] A quarter in Baghdad named after 'Attab, an Umayyad prince who was its most distinguished resident, gave its name to a striped fabric, 'attabi, first manufactured there in the twelfth century. The fabric was imitated by the Arabs in Spain and under the trade name Tabi became popular in France, Italy and other lands of Europe. The term survives in "tabby", applied to streaked or marked cats. Al-Kufah produced the silk and partly silk kerchiefs for the head. Tawwaj, Fasa and other towns of Faris boasted a number of high-class factories where carpets, embroideries, brocades and robes of honour — a mark of distinction in the East — were manufactured for the sole use of the royalty. In Tustar and al-Sus in Khuzistan (ancient Susiana) were a number of factories famous for the embroidery of damask figures with gold and for curtains made of spun silk. Their camel and goat-hair fabrics as well as their spun-silk cloaks were widely known. Shiraz yield striped woollen cloaks, also gauzes and brocades. Under the name of "taffeta" European ladies of the Middle Ages bought in their native shops the Persian silken cloth taftah. Khurasan and Armenia were famous for their spreads, hangings and sofa and cushion covers. In Central Asia, that great emporium of the early Middle Ages, Bukhara was especially noted for its prayer-rugs. 'The Egyptian fabrics termed dimyati (after

[1]History of the Arabs, pp. 345-6.

[2]Ibshihi, vol. i, p. 144.

Dumyat), debaqi (after Dabiq) and tinnisi (after Tinnis)[1] were world-renowned and imitated in Persia."

Cordova boasted of some thirteen thousand weavers in the tenth century. Wool and silk were woven not only in Cordova but in Malaga, Almeria and other centres.[2] Sericulture, originally a monopoly of the Chinese, was introduced by Arabs into Spain, where it thrived.

I again let Hitti[3] speak: "Long after Sicily and the southern part of the peninsula had reverted to Christian rule Muslim craftsmen and artists continued to flourish, as evidenced by the mosaics and inscriptions of the Palatine Chapel. The renowned weaving-house established by the Muslim rulers in the royal palace at Palermo supplied European royalty with state robes which bore Arabic inscriptions. The first Italian textile workers acquired their technical knowledge and models for designs from Sicily. By the beginning of the thirteenth century silk weaving had already become the principal industry in several Italian towns, which exported fabrics imitating the Sicilian stuffs into various parts of Europe. As in Palermo and Cadiz, so in Venice, Ferrara and Pisa, colonies of Oriental craftsmen taught the natives and collaborated with them. So great was the demand for Oriental fabrics that there was a time when no European could have felt really well-dressed unless he possessed at least one such garment."

Leather

In addition to other towns Cordova had a flourishing leather industry. From Spain the art of tanning and embossing leather was carried to Morocco and from these two lands it was brought to France and England, as the terms Cordovan, cordwainer and morocco indicate.[4] I would again let Hitti speak:[5] "During the fifteenth century when opulent Venice was so actively adopting and scattering Muslim fashions in art, books bound in Italian workshops, began to assume an Oriental

[1]Yaqut, vol. ii. pp. 603, 548, vol. i. p. 882.
[2]Maqqari, vol. i, pp. 102-4.
[3]History of the Arabs, p. 613.
[4]Hitti, History of the Arabs, p. 527.
[5]History of the Arabs, pp. 613-4.

appearance. The peculiarities of Arabic binding, including the flap that folds over to protect the front edges of the volume, appear on Christian books. At the same time new methods of tooling and decorating leather covers were also being learnt from Oriental artisans in various Italian towns."

Paper

The common writing-material was parchment or papyrus down to the beginning of the third Muslim century. The manufacture of writing-paper, introduced in the middle of the eighth century into Samarqand from China, is, therefore, worthy of special note.[1] The paper of Samarqand, which was captured by the Muslims in 704, was considered matchless.[2] Before the close of the century Baghdad saw its first paper mill. Gradually others for making paper followed: Egypt established its paper factory followed by Morocco and Spain. Various qualities of paper, white and coloured, were produced at all the paper mills. Al-Mutasim, credited with opening new soap and glass factories in Baghdad, Samarra and other towns, is said to have encouraged the paper industry to a great extent.[3] The art of manufacturing paper, as learnt by Muslims from Chinese, was from flax, linen or hemp rags. But a paper mill in Tihmah manufactured paper from vegetable fibre as well.[4] At the time of al-Maqdisi (p. 326) the Samarqand product was still considered the finest. But in the following century, the eleventh, even better paper was manufactured in such Syrian towns as Tripoli.[5]

Shatibah (Jativa) was the centre of industry in Spain. A philological reminder of this historical fact is English "ream", which is derived from old French rayme from Spanish

[1]Consult Freidrich Hirth, Chinesische Studien (Munich and Leipzig, 1890), vol. i, pp. 259-71. Paper money, also of Chinese origin, was printed (1295) in Chinese and Arabic at Tibriz, the only place in the Muslim world with an early record of block printing. See also Hitti, History of the Arabs, p. 347.

[2]Thal'alibi, p.126 ; Maqdisi, p. 326, ii, 3-4.

[3]Hitti, History of the Arabs, p. 347.

[4]See Fihrist, p. 40.

[5]Nasir-i-Khusraw, Sefer Nameh, ed. and tr. Charles Schefer (Paris, 1881), text p. 12, tr., p. 41.

resma, a loan-word from Arabic rizmah, a bundle. After Spain the art of paper making was established in Italy (ca. 1268-76), also as a result of Muslim influence, presumably from Sicily. France owed its first papermills to Spain, and not to returning Crusaders as claimed by some people. From these countries paper industry spread throughout Europe.[1]

Miscellaneous

Almeria, in addition to certain other wares, produced glassware and brasswork. Patterna in Valencia was the home of pottery. Jaen and Algarve were noted for their mines of gold and silver, Cordova for its iron and lead[2] and Malaga for its rubies. The jewellers had their hey-days during Muslims' hey-days. Toledo, like Damascus, was famous all over the world for its swords.[3] The art of inlaying steel and other metals with gold and silver, and decorating them with flower patterns, was learnt from Damascus. It flourished in several Spanish towns, and from there it spread in other European centres and left a linguistic heritage in such words as damascene, damaskeen, French damasquiner and Italian damaschino.

Muslim Spain quite naturally modelled its coinage on Eastern patterns, with dinar as the gold and dirham as the silver unit.[4] Arab money was in use in the Christian kingdoms of the north, which for nearly four hundred years had no coinage other than Arabic or French.

A secretary of Abd-al-Rahman used to write the official communications in his home and send them to a special office for reproduction, a form of printing (perhaps block printing) — whence copies were distributed to the various governmental agents.[5] And we also know that notes were printed in 1295 at Tabriz.

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[1]Hitti, history of the Arabs, p. 564.
[2]Lisan-al-Din ibn-al-Khatib, al-Ihatah fi Akhbar Gharnatah (Cairo, 1319), vol. i, p. 15; al-Lamhah al-Badriyah fi al-Dawlah al-Nasiryah, ed. al-Khatib (Cairo, 1347), p.13.
[3]For more on industry and metals consult ibn-Hawqal, pp. 78-9; Istakhri, p. 42; Naqqari, vol. i, pp. 90, 123.
[4]Ibn-al-Khatib, Ihatah, vol. i, p. 37.
[5]Aib-al-Abbar, Hullah, p.137. Hitti, History of the Arabs, p. 564.

An idea of the development of industry and trade in Transoxiana may be had from the list of exports given by Al-Maqdisi (pp.323-6) from various towns — soap, carpets, copper lamps, pewter ware, felt cloaks, furs, amber, honey, falcons, scissors, needles, knives, swords, bows, meat, Slavonic and Turkish slaves, etc. Then, tables, sofas, lamps, chandeliers, vases, earthenware and kitchen utensils were made in Syria and Egypt.

How many of us know that the Arabic-speaking people taught so much to the present-day rulers of the world ? And yet, the little that we know today about the past of the speakers of Arabic, and their contribution towards the emergence of Modern World, is too through the same peoples — Westerners.

Section x

Downfall of Arabic from its Eminent Position

Everything that exists on the face of this earth attains its prime one day and maintains it for a certain period. The duration radically differs in many cases. Sooner or later the state of prime starts declining. So much so that most of the things get completely vanished, while a few live to pass again and again through the great process of rise and fall. This is the unchanging law of nature. The rise and fall of the Arabic language too is governed by the same law. Still, we should not forget that nothing is automatic in this world. Everything is controlled by the string of cause and effect.

The rise and fall of everything but human beings in the sphere of absolute natural phenomenon, has a set course; and they havn't got the power to deviate from that. They have thus been natured with great exactness by God. Since man is the vicegerent of God, he too has some Godly powers in a restricted sense. The striking difference between the power of God and His vicegerent in this respect, is that there are innumerable things which God has created and has imbibed a certain habit of development and maturity in their nature; He has made them absolutely independent of His care. As against this, man is required to look vigilantly and consistently after the shape or form that he gives to anything; and without which the desired shape

or form is not maintained. God has perfected and made everything independent of Himself to such an extent that His hand even in their making, not to speak of their working, cannot argumentatively be proved. But the position of the things made or evolved by man is just the reverse; human hand is directly or indirectly visible in their working at one stage or the other. So we come to the conclusion that God's hand can neither be proved in the making nor in the working of anything, while human hand cannot be hidden from the making or working of things actually made or run by them.

This is a fact that rise and fall are in the nature of everything. And this too is a fact that human beings have their say in the rise as well as fall of certain things to a certain extent. It is our day-to-day observation that human beings expedite consciously or unconsciously the rise as well as the fall of certain things. Whatever the nature of things, human progress is the other name of the result of consistent human efforts. Which means, if human beings do not continue making consistent efforts for their progress, the process of their progress will naturally slow down or stop and retrogress would ultimately set in. Since construction is the result of intricate planning and great efforts, while destruction can result even in consequence of the most haphazard actions, construction requires far far more human time, efforts and patience than destruction. Strictly speaking, Arabic language too progressed, got ousted from the eminent position and lagged behind others in accordance with the above rules. Nevertheless, we are to make an effort to locate the factors, which mainly contributed towards the decline in the prestige, and fall from the eminent position, of Arabic language.

There are certain things which require our constant attention, and we too are fully conscious of that, while others are sub-consciously or unconsciously looked after. Language is developed unconsciously upto a certain stage. It enters the second stage of its existence when it is sub-consciously developed by all its speakers barring a few, who consciously look after it. But in its last stage, it is most consciously looked after and loved by all its speakers. Arabic had passed all the three stages even before the advent of Islam; it had started attaining more and more importance after the great political rise of its

speakers — Muslims. Similarly, the political fall of its speakers caused its fall too. Days of the Arabic-speaking Muslims' supremacy in all walks of life had actually become a matter of the past in the East as well as in the West even before they were physically deprived of their intrigues-ridden kingdoms. The week flicker of the legacy of their political power, put out in the East by Hulagu in 1258, was, thereafter, intermittently brought back to life but it could never gain enough strength to have its existence felt as before. While the same sort of flicker in Europe radiated its light last on 2nd January 1492, the date of the fallof Granada — the last foot-hold of the Arabs in Spain. And the fate Spanish Muslims met therein after the change is, perhaps, without a parallel in the annals of human history. Thus, the chapter of Arabic-speaking Muslims' political influence in Western Europe came to an ignominous end. Descendants of the once torch bearers — Arabs — of learning did exist even after 1258 in the East and established several kingdoms, but they kept themselves busy in cutting each others throat. Apart from the prevalence of the most turbulent internal state of affairs, for which Arabs themselves were directly responsible, the scourges of Crusaders, Changez, Hulagu and Tamerlane during the same period added immeasurably to the destruction of things Arab world had stood for. Indeed, construction and destruction played a peculiar sort of hide and seek in the Arabic-speaking world during the whole of thirteenth, fourteenth and fifteenth centuries. The unsatisfactory state of affairs of the Arabic-speaking world was the fore-runner of the real calamity, which was to take them unaware. Turks, who were not the descendants of Arabic-speaking ancestors, took over the political control of the Arab world and welded all the mushroom states into a strong one.

Turks, who were neither Arabs nor spoke Arabic, crossed Dardanelles and conquered Constantinople in 1453, which had seen one thousand years of Christian rule. They entered Egypt, as victors, in 1517. Turks, the founders of the great Ottoman Caliphate, were horsemen and originally belonged to the Steppes of Central Asia. They unfurled once again the Crescent flag over vast territories. Under Sulaiman the Magnificent, the Turks were the greatest power in Europe, Africa and Western

Asia. By the end of sixteenth century, the Ottoman Caliphate consisted of the Balkan Peninsula, parts of Hungary and Poland, the shores of Russia on the Black Sea, Persia, Arabia, Egypt and the Mediterranean coast of Africa.

After the establishment of Turkish Empire, Muslims, in spite of having remained politically divided into many units during the preceding centuries, were once again enjoying their complete political integration. And it was an august sign for another great cultural rise of the Muslims that there had come a powerful Central Government controlling the whole of Arabic-speaking, and the greater part of the Muslim, world. But this time their supremacy remained confined to political domain only. Although Turks did patronize Arabic scholars, and that proves that they desired the revival and full restoration of the past and lost Muslim glory, but there remained a vacuum in the scientific and industrial fields as compared to Arabs' past achievements What was expected during this era of Muslims' political integration was the study of scientific subjects, and cultural achievements, on a scale larger than ever. But that was not done. The failure is attributable to a variety of reasons; a few most important ones we are going to examine here.

Let us go back to the days of Umayyads of Damascus, when seeds of scientific studies and cultural progress were sown. Next we come to the period of early Abbasids and then to that of the Umayyads of Spain. It was as a result of the rise of two Houses at two points that great progress was made in various spheres of human activity. It should here be recollected that this era of progress was comparatively close to that of the Holy Prophet and his four Companions. It was primarily during the life time of the Holy Prophet, but also during the reigns of the four Caliphs, that an absolutely new and atomically vigorous lease of life was given to the sterile Arabs, which alone had enabled them to perform miracles in various walks of life. And it was the effect and after effect of this unique germination that the Arabs did miracles in the following centuries. But that stamina had, after all, exhausted, while efforts of the required standard were not made to replenish it. The result was that the Arab as well as non-Arab Muslims stood exposed, thereafter, like the man dispossessed of Aladin's lamp. There is a

saying: "One may be spared of the once, as well as the mean, rich man". The former part of this saying is applicable here. Muslims had heard of the good old days of their forefathers and felt proud of that. But they did little to ameliorate their own lot, and to make themselves worthy of remembrance by their following generations; in fact whatever destructive work they did, that was most foolishly considered Islamic by them.

Ottoman Caliphate came into existence after about nine hundred years of the days of Holy Prophet. Then, they were non-Arabs, and were the descendants of the most savage and brute ancestors: they were not directly prepared, like the Arabs, to shoulder the responsibilities of world leadership, by a Prophet. It was to the great disadvantage of the Turks that they came to great eminence even after the direct descendants of the Arabs, personally trained by the Holy Prophet, had gone deep into the mire of degeneration. Turks were themselves almost blank from the point of view of great scientific or literary heritage, while the leadership of the Arab as well as non-Arab Muslims came to their lot. Arab as well as non-Arab Muslims had constructed and destroyed many things during the preceding centuries, while the Ottoman Turks proved themselves absolutely incapable of taking a start and raising Muslims to the level time demanded. Turks' martial heritage, and the fact of their having no training at the hands of a Prophet, were the factors, first in importance, which hampered Muslims' progress to the desired level and caused their political downfall, and ultimately the downfall of everything Muslim.

The factor, second in importance, was the most unfortunate existence of innumerable Religious Sects amongst Muslims: then, the desire of each one of them to annihilate all its rivals added fuel to the fire. These sects had shown their ominous heads during the very early days of Islam, and had been gaining strength with the march of time. And existence of these sects worked like a nasty parasite eating up the stamina of the stamina; which process ultimately shook the very foundations of, and paralysed, Millat-i-Muslimah. By the time Ottoman Caliphate came into existence, every sect had taken deep roots, and their adherents had received many staggering blows from

each others rival. Thus, they stood greatly strengthened in their respective stands. The result was that the adherents of each sect considered the creation of as many difficulties for their rivals as possible, as the only mission of their whole life; and on that, according to them, depended their well-being in this world and salvation in the hereafter. These sects often caused great mischief and did not hesitate even to bring about the ruination of the accomplishments of their Muslim rivals through a third hand, which ultimately proved as harmful to them too as to their rivals. A greater portion of the energy of Muslims was, thus, directed into destructive channels. And Muslims were lying in wait to cut the throat of Muslims, perhaps not knowing that they were retarding their future progress. By such of their acts they were further blackening the future of mankind, while the inveterate enemies of Islam were busy invstigating, bribing and giving all the material and moral help to them in order to make them play their game, by keeping Muslims busy in fighting amongst themselves. The thickest curtain of darkness, which Arabs had removed, once looked for good, from human mind, was again being drawn over Muslims' mind alone by these so-called believers in the God of Mohammad, and followers of his religion — Islam. We are seeing today that the acts of sect-ridden Muslims, after all, told upon their honour and prestige, rather existence, and have no mean a share in reducing the whole of Muslim World to sheer impotency.

The factor, third in importance, was the great ancestral enmity between the ruling and "once ruling" classes. In addition to that, clannic and family rivalries made their own peculiar contributions towards the degeneration of the period under discussion. In fact, the Arabs and with them the non-Arabs had even surpassed the standard of enmity of the pre-Islamic days of Arabia. During pre-Islamic days, the savageries were committed because of ignorance, whereas they were done during the period under review in order to quench the pernicious lust for power, prestige and wealth of the disgruntled individuals. Then, succession to throne always presented itself in the most ugly form, with the result of blood-shed and destruction. Even Harun-Al-Rashid's sons had to resort to sword to decide the issue of succession. It was after the commitment of many

undesirable acts that Mamun-Al-Rashid crushed his opposition and occupied the throne. Such was the case of Harun's successor, Manun. Both these names are surrounded by haloes because of the progress made during their reigns. And the menace to the succession of throne had assumed such alarming proportions during the Turkish Caliphate that the monarch, in power, had to resort to keep his successor in captivity, and that too in a cage in order to avoid threats from him to his life and throne. Abdul Hamid I (1773-1789) was kept in a cage for 43 years. Salim III (1789-1807) was the only prince who was not caged[1]. In short, interest of the individuals was reigning supreme over that of anything else. It was, in fact, for the self-aggrandizement of individuals that State matters were looked into, planned and executed.

The factor, fourth in importance, was that the idea of "A Single Millat-i-Muslimah" had completely lost its hold over the minds of Muslims even before the advent of Ottoman Caliphate. But the attitude of the ruling class of the Ottoman Caliphate added fuel to the fire. It was not liberal enough to infuse confidence in the Arab and non-Arab Muslims. The reason for Turks behaving in such a way was due to a naturel desire to maintain their political hold over the Muslim world, which had come under their control. In order to achieve that end they took repressive and unenlightened measures, which ultimately resulted in sterility in the whole of Arabic-speaking world. Turks were handful as compared to the Muslims living in their domain; it was necessary, in order to perpetuate the minority rule over the great majority, to keep them backward in all walks of life. The result of such a policy was that the development, which could otherwise result, did not take place in any field during their long rule over Muslim lands. On the other hand, non-Turks, quite rightly, developed a dangerous sort of nationalism, which was most conspicuously visible in the Christian world. Nationalism immensely appealed to non-Turks, because they realized that it was through nationalism that they could get rid of Turkish oppression and still remain Muslims. Thus, the idea to exist, as separate political units on the basis of their countries' geographical boundaries, was making a place for

[1]Encyclopaedia Britannica. vol. 22, p. 600.

itself in the minds of non-Turks. The conception of nationalism they had borrowed from Christians, who, in spite of maintaining their separate political existence, had fought crusades against Muslims like one man. Once something is conceived of as a remedy for oppression, it goes on taking deeper and deeper roots into one's mind unless tried and proves harmful. And nationalism of the non-Turks was assuming the most alarming proportions because of the lack of education and the existence of great poverty amongst them, while *success* of the intrigues of non-Muslims were adding fuel to the fire.

The factor, fifth in importance, was that the Turks were handicapped in so far as the availability of the scientific books was concerned. Since original research work of a great import was not done, Arabic scientific books would have proved of much help for the cultural development of the then Muslim world. As we have already seen the great destruction of Arabic books, we can very well appreciate their shortage. In view of the continuous destruction of Arabic books together with Muslims' scientific achievements in the practical field till the advent of Ottoman Caliphate, there were meagre chances for the availability of useful books. And whatever such books were even then available, they were in the hands of European Christians who, as a matter of set policy, did not like Muslims even to see them lest, they feared, they may again lead the world. Whatever we know today about Spain and Sicily, and the part played by them in the dissemination of scientific knowledge amongst the Europeans, and also about the grandeur of the other parts of Muslim world, I doubt the availability of a single book on them in any language during Ottoman Caliphate's hey-days. These Europeans came out with books, eulogizing Arabs' contribution towards the emergence of modern world, only after the whole of Muslim world had completely been reduced to absolute impotency as a result of the treachery of the former. They kept Arabs' achievements hidden from Muslims' eyes so long as it could inspire them to do something, which could be in keeping with the achievements of their fore-fathers. From a book, like Whitaker's Almanak even for the year 1951, Arab's period has completely been omitted from Spain's history. The learned author makes a mention of the Spanish history prior to its conquest by the

Arabs but omits the brightest chapter of its history of the Arab days. This, and many such instances, give an inkling of the biased working of the minds of the Whites even during the second half of the twentieth century.

We have already seen how Christians translated Arabic scientific books into their languages, and also learnt innumerable things from Muslims in the practical field. They had preserved, with great care, Muslims' works in their own languages, while most of the books in Arabic had advertently been destroyed by them whenever they got a chance to do that. There were, in fact, bonfires of the Arabic books. In short, scientific knowledge, preserved in European languages, was of no use to Muslims just because they did not have any access to them. In fact, the establishment of a central government over the greater part of the Muslim world, and Muslims' great political rise for a second time, had already alerted the whole of Christian world, which had, consequently, started planning and manoeuvring to see the fall of Ottoman Power. So, it is quite natural to conclude that since Turks' political supremacy was already augmenting to the uneasiness of Christian Powers, how could they let them attain supremacy in any other walk of life so far as it was within their power.

One can always attribute the backwardness as well as fall of a nation to several factors. And most of them look quite convincing. The most important factor, which we generally ignore, in this respect, is that we always, perhaps sub-consciously, absolve the Head of a State or Government from the greatest responsibility which devolves upon him because of his occupying that high office. There is a Hadith : "People follow in the footsteps of their rulers"; it describes in a nutshell the overall influence of the Head of a State or Government over his nation. This is absolute truth. Since human beings have been made the worshippers of power by the wanton hammering of time, and since power remained concentrated in the hands of kings during the bygone days, they were considered even the incarnation of God. That does not apply here. Still, they were the examples for their subjects. What was true during the days of kings is true even today to a great extent. Take the case of the President of U. S. A., the most advertised democracy. He is the Head of the State as well as

Government. He is neither a king nor wields absolute power as President; he is rather the true representative of his people, yet his likings and dislikings have the greatest effect on the overall affairs of his country. If he alone is a man of vision and is really competent for the office he holds, his country is bound to be benefitted from his qualities. On the other hand, if he alone hasn't got the required vision, and is also incompetent even otherwise to hold that office, his country is bound to suffer. The difference will be in degrees. The greater the incompetence the greater the harm to his country. In spite of the fact that his power is limited, and yes, there are many checks on their use too, yet he is fully capable of doing the greatest harm to his country if he becomes a tool in the hands of his nation's enemies. Since progress as well as retrogress of a country, like the U. S. A., depend even today to a great extent on the Head of the State, how can it even be assumed, and any sane man can deny, that the progress and retrogress of kingdoms did not depend in their entirety upon kings' mental attitude in olden times. To become head of a state is like becoming partially a god. And we all know the power and functions of God. We have seen, whatever progress during the reigns of certain kings was made, that was due to their personal interest. Whatever a king patronized, that progressed. His patronage was the other name of progress. If he desired and paid due attention to the spread of education amongst his subjects, his effotrs were crowned during his life time and the number of literate people tremendously increased in his kingdom, while that of illiterates decreased. If he really desired scientific and industrial progress, research work was done, laboratories were established and industrial towns cropped up overnight: as a result, his kingdom started humming with activities and festivities. If he desired to establish the rule of justice, he beheaded his own kith and kins in order to uphold justice. If he desired a purge in his kingdom of the unprogressive and undesirable elements, that was accomplished in no time. But if he was attracted by wine and woman, he lost himself in their pursuit, while the whole machinery of his government went out of gear. In short, whatever a king desired, that was done whether anybody liked it or not. Everything depended upon his mental set-up. And that was only due to the fact

that he held power. We know that many kings, particularly Muslims, and more so Ottoman Sultans, asked for the spiritual, in addition to the temporal, allegiance of their people. Thus, the powers of such kings were very much enhanced. If a king was wise, he made everybody play his game otherwise he played in others' hands. However, the destinies of a great multitude of people have always been, and will continue to remain, in the hands of one and one man alone. This is unavoidable yet chances for the misuse of power can be reduced in degrees. And if that one man alone is progressive, his people will progress otherwise they are doomed.

Headship of a government is all power. Power is a double-edged sword. Holder of power has to apply the greater power of his brain, for power is always and everywhere controlled by power. And the power of human brain is greater than his other powers. If anything goes wrong in a state, responsibility for that squarely falls on the shoulders of its head. He is the one individual in that state holding power greater than that of any body else; he holds the power of his people too. That is the reason why he owes the greatest responsibility to his people.

What I want to prove from the above is that the Ottoman Sultans were not the enlightened personages otherwise progress in their domains, in spite of the presence of innumerable handicaps, would have been possible. Where there is a will there is a way. The extent to, and the spheres in, which Sultans' patronage was available, progress was made. For example, textile industry was patronized by all Turkish Sultans with the result that it flourished throughout. Because Turkish armies needed arms and ammunition, their manufacture continued. It was only the question of the Ottoman rulers' attention. Moreover, few books on philosophy, mathematics and history were printed in Ahmed III's (1703-1730) reign. That was done because the king liked that. Literature, especially poetry, which increases rather produces the number of day dreamers, did progress during this decadent period. Most of the great Turkish poets belong to the decadent period of Turks. Since poetry was reigning supreme, fiddle was in the process of replacing sword. Thus, even the chivalrous character of the Turks was being undermined. Sultans were indulging in useless, rather harmful pursuits; so much so that a

stage came when the crave of the time in the Turkish capital, during the reign of the above-mentioned monarch, was the cultivation of Tulip gardens. This crave attained such proportions that this period of Turkish history has been given the name of "Tulip Period". Could the kings and their counsellors, while living in such an atmosphere, think of the progress of industry and agriculture in their country? Cultivation of fine senses, and development of fine arts, within limits would certainly have been possible side by side with the development of industry and agriculture, had the equilibrium of the mind of ruling class not been disturbed. They had, indeed, lost the sense of value and proportion. No future planning could possibly be done under such circumstances. And without advance planning development is impossible. Naturally, such an attitude of the rulers of Ottoman Empire was bound to result in the economic ruination of their domain. And that, in turn, was to be followed by the decrease in their prestige and political power.

Shortage nay even non-availability of scientific books, could through innumerable means be overcome. After all textile industry, together with that of arms and ammunition, continued as ever. The whole trouble was that there existed a luxurious and, at the same time, corrupt ruling class in Turkey. Turks were after all the successors of Umayyad and Abbasid so far as Caliphate went; they could at least keep pace in the industrial, agricultural, educational and other fields with other nations of the world, had Turkish Caliphs so desired. This was the factor, sixth as well as first in importance, from a certain angle, which hindered Muslims' progress during the days of Ottoman Caliphate and ultimately caused their ruin.

It was as a result of various factors, in addition to those already discussed, that the signs of Ottoman Caliphate's crumbling down had become visible even earlier, and it was due to multiple reasons that it dragged on upto World War I. Russia snatched Cremea from Turkey. Greeks War of liberation of 1821 was succeeded by others, until not only Greece but the Balkans were freed from Turkish rule. When it suited Britain, she detached Egypt. And during World War I, Palestine and Iraq were also detached from the Turkish Empire, while Arabia too freed itself from the same yoke. When the Central Power of

Turkish Caliphate collapsed, even all the outlying Imperial territories had come under the control of Allied Armies.

This crushing defeat of the Imperial Turkish Army was partly the result of machinations, spreading over a period of more than two centuries. It was certainly not the defeat of Turks military genius. Since Christian Powers knew it fully well that the downfall of Ottoman Caliphate could possibly not be achieved through wars in the battle fields alone, they had hatched the plans of waging simultaneously wars of different types and on different fronts. The most important of them all, to which they attached top-most priority, was the economic one, which ultimately brought Turks, the world saw, to their knees. Turks' military genius can be judged from the fact that in spite of the Imperial Army having been completely routed, they again, under the leadership of Anwer Pasha and Mustafa Kemal, turned out the invaders from their home-land, wherein they established a republic and abolished Caliphate.

While the non-Turks under Ottoman rule were dissatisfied, and the resources of the Empire remained untapped and unexploited, the unfavourable balance of trade of Turkey, due to the extravagancies of the Imperial House, had become a regular feature. Life, throughout the Turkish domains under the Ottoman Caliphate, had been sustained by agriculture and primitive handicraft. Exports consisted only of special crops like tobacco and nuts plus a few hand made products. Though nineteenth century marked the rapid growth of industrialism in Western Europe, no such developments took place in the Turkish Empire. Imported machines and consumer goods, on the other hand, from the Western countries, flooded Turkish markets and ruined many of the old handicraft occupations. As a nation, Turkey was living beyond her means, and incurred a long continued adverse balance of trade. This deficit was financed with foreign loans which, the militant Christian nations, extended partly for strategic reasons and partly to boost up their profitable export trade. The luxurious and corrupt governing class of Turkey was only too pleased to accept such loans. As a result of its declining political prestige and economic impotence, a stage came when Turk was called "the sick man of Europe." The European Powers had long term plans for strangulating Turks through their economic ills, which they helped create and

aggravate as well. That was the reason why they financed Turkish deficits. Their first and long cherished desire materialized when repayment lagged. On the arising of such a situation in the relations of Turkey on one hand and European Powers on the other, the former was somehow deprived of her right to impose protective tariffs, and was also made to accept alien administration of her foreign debts. Not only that but the Europeans manoeuvred from the Turkish Government the grant of extraterritorial trade rights for themselves. Thus, European Nations enjoyed unique rights and privileges in the Arab world. Unilateral grant of such rights is unthinkable by a sane government. Moreover, the more such rights were granted, the more Turkey's debts increased, and the nation went further deep into the mire. With every such concession, the Turkish Government gave away one more power which could help her in the repayment of her debts. This sort of affairs continued for a long time. And before 1914, the external debts had risen as high as $ 716 million, of which France held 60%, Germany 20%, Great Britain 15% and the balance was held by other Europeans. Above all, these debts were controlled by a "Council of Administration of the Ottoman Public Debt": it was presided over by a British during one year and French during another. And this was the climax of not only inefficiency but idiocy of the Turkish Government that the same Council collected the revenues for the debt service. Consequently, its powers, exercised through taxation, extended into every nook and corner of the Empire. Indeed, human exploiters are the enemies of peace and progress but those letting themselves exploited, are too to be blamed for that.

Twentieth century, particularly after World War I, saw the most rapid and immensely great scientific and industrial progress. And it was during this period that nations, keeping pace with the rapidly changing and progressing world, gained strength and established their prestige. All the Eastern, including Muslim, countries were groaning under one or the other type of White domination. Those under their direct political domination, were kept impotent, according to a certain plan and, in fact, whatever indigenous industry they had, that too was destroyed through one or the other means. Under the circumstances, question of the languages of the Orient, includ-

ing Arabic, occupying any position, not tos peak of gaining importance, did not at all arise. Japan, the home-land of proud Japanese and their language, were certainly exceptions so far as the utter degeneration in the East was concerned. There is much similarity between Japan and Great Britain in regard to their geographical location. Japan remaine dsecured for exactly the same reasons British Isles remained from external invasions Japan is separated from the Eurasian mainland by the Sea of Japan; she strengthened her Navy, like Great Britain, in order to guard her coast besides certain other purposes. The position British Isles occupied in Atlantic Ocean and Europe, Japan occupied in Pacific Ocean and Eurasia. It was not without reason that the Englishmen exploited the peoples of far-flung areas and did not pick up quarrels with their neighbours, while Japan proved herself a menace to her neighbours and did not go far from home to establish her interest. However, since Japan had not come under the humanizing domination of the Whites till the end of World War II, it had till then been competing with Europeans, rather Whites, in all walks of life. As against this, even China, the home-land of a people more in number than the whole of Western World, including the Americas, Canada, Australia and South Africa, was reduced to the position of a hireling of the European Powers. Her oldest culture was unable to resist the onslaught of Europeans' brute force. Spread of the political influence of the Whites in the areas, wherein thousands and thousands of prophets had born, lived and preached, was a plague; and everything Eastern got hard hit at the hands of Whites.

We have seen how the Arabic-speaking world, after passing through an unsettled period of about three centuries — from 1200 to 1500 — was ultimately thrown to the background. Arabs lost Spain to Christians, while the rest of Arabic-speaking world was lost to Turks, who did not speak Arabic. We have also seen how the whole of Arabic-speaking world went unproductive rather became sterile, and restive under Ottoman Caliphate. And ultimately they were taken, rather thrown hands and feet tied together, into the Modern Age. While making a desperate attempt to get out of the frying pan — the suzerainty of the Ottoman Caliphate, which had

already finished them — the Arabic-speaking Muslims fell into the fire. Naturally, they faced still worst time after they got rid of Turkish rule. Since Arabic-speaking Muslims were held in a peculiar sort of bondage during the period modern world was emerging, they did not attain any importance in any walk of life. Politically they are impotent today, economically ruined, industrially most backward and educationally nowhere. As such, it was impossible for their language to continue occupying the same eminent position it has once occupied. Had they remained politically free, they might have become economically sound, industrially developed and educationally advanced. In that case the position of their language — Arabic — too would have been different in the modern world from what it is today.

From what we have seen in the foregoing paragraphs, it becomes clear to us that the atmosphere was not favourable for the development of the Arabic language. It rather favoured Italian, French, German, Dutch, Spanish, Russian and English languages. Consequently, we see today that Arabic, besides losing its great scientific importance, has lost its literary as well as diplomatic charm and fame too. Certain countries wherein Arabic had once, greatly flourished and which had produced many Arabic writers of unique distinction, do not produce a single Arabic author of any import today. Not only that but the number of Arabic speakers, and the area of its influence, have been reduced from the point of view of increase in population. And the remaining Arabic-speaking peoples have been divided into several units, depending for their very existence on the sheer mercy of their avowed and inveterate enemies. And they have accepted their nefarious guardianship. Thus, we see the emergence of a number of most backward and feudal Arab States in the Middle East and North Africa. We have seen that the same area had already passed through the most unproductive period in Islamic history, and unfortunately the sixteenth, seventeenth, eighteenth and nineteenth and even four decades of the twentieth century did not in the least change the position of this area, or that of the Arabic-speaking peoples; in fact every minute that had passed after the establishment of Ottoman Caliphate added to its decay. But the fifth decade of the twentieth century brought about a radical and most unexpected change in the world political

atmosphere, most favourable for the development of Arabs' lands and their language. What the Arabic-speaking world accomplished in one decade, exceeds what they had done even during the last few centuries. This decade, indeed, proved, itself as the turning point in the history of world Muslims as a whole too.

Since development of the world, and things therein, is the aim of its Creator, it has consistently been happening that whenever an area or a nation lost its utility from the point of view of future progress and fell into a state of decadence, the other area and the nation living therein, gained importance and showed great signs of progress of still a higher order. The centre of progress has throughout been shifting from one area or nation to another. And, indeed, that is the secret of human progress. It was according to the working of this principle that the West, its peoples and their languages, took the place of the East, its peoples and their languages, in the world affairs. Since translation from Arabic had been done into European languages on an unprecedented scale during the eleventh and twelfth centuries, Europeans made enough headway during the following centuries in the agricultural, scientific and industrial fields. But they did that after their thought went through a radical change towards the study of sciences. Since Italians were the first to learn from, and copy, the Arabs in the fields of agriculture, industry, etc., they prospered first followed by French, Germans, Dutch, Spaniards, Russians and Britishers. More or less the same order, in which translations from Arabic were done into the European languages, their speakers rose to power and eminence. Britishers were the last amongst Europeans to gain ascendancy in every field, including political, in the old world. There was a time when the British Islanders had little political or any other importance, and they could not afford to meddle with the Arab world affairs, because of the great debarring influence of their contemporary European Powers in that area. But they had, at first, concentrated on establishing themselves in the new world and making efforts to occupy as much land of the world as possible. Fortunately enough, by the time they finished the task of grabing land, they had gained enough strength and prestige, while their European rivals had received

severe set-backs in power and prestige. Process of Britishers' gaining strength was slow but steady and consistent: power and prestige were playing hide and seek with most of their European contemporaries. However, the time was ripe and most opportune for British penetration into the Muslim lands. Muslims, in various parts of the world, had already come in too close a contact with Italians, French, Spaniards, Germans, Portuguese and Russians, and had bitter experience of their militant attitude and most unscrupulous lust for power and exploitation. Since every European power had earned a bad name for itself, and was hated most by the world Muslims, British wolves, no less militant and unscrupulous than any other European, came in the guise of friends and promised paradise to the somewhat harassed and embarrassed, but corrupt and luxurious, Muslim monarchs. These monarchs quite naturally fell into their trap. Britishers were, therefore, accepted as messiah wherever they went and ultimately succeeded in ousting from many Muslim lands the influence of their contemporary European Powers. As their influence over vast areas of the world spread, their language assumed importance and set-out on the road to great progress. Just as Britishers ousted other Europeans from Muslim and non-Muslim lands, their language — English — ousted their (other Europeans) contemporaries' languages. This process took its due time but things were taking shape all along. And after World War I, English language assumed the leading role in the scientific and literary fields, and established itself in the diplomatic sphere too. Besides English language, French, Spanish, German and other European languages continued to occupy a respectable position in the scientific, literary and other fields but that was limited as compared to English. The reasons for the development of English language are too obvious and need no comments.

Britishers, like Russians, were dull-headed as compared to other Europeans. Various other handicaps aside, the handicap of dull-headedness alone would never have let the British attain a leading role in the fields of science and industry. But God put them in an enviably advantageous position from two angles: whatever little progress they made, that remained intact; and besides possessing America, they got political control

of the richest province — Bengal — of India in 1761, and later on the whole of India. The reason for a smooth sailing at home was the geographical location of the British Isles: not only far far away from the world trouble spots but completely separated from the main land of Europe by the English Channel. British political control over India gave them a chance for blood transfusion, which they did, and did very successfully. Complete safety of Britishers' achievements at home, and also comparative safety of other Europeans' achievements, was due to the fact that they had taken the start in the fields of science and industry after the world had passed through all the scourges. However, Britishers were in a secured position. British Isles' separation from Europe by water gave their people great safety from the occasional attacks of their neighbours; and the same separation had necessitated the development of a naval force for the protection of their coast; but that naval force proved most useful in the imperialistic designs on others' lands. Great Britain, like Japan, as already stated, is one of the most fortunate countries of the world on whose soil no defensive war has ever been fought. Normans' occupation of these Isles was of little significance. Thus, these Isles had b een spared of the great ravages and horrors of wars upto the twentieth century. It was a God's Blessing that these tiny islands, with meagre population, and little development, should remain secure at the time the biggest and the strongest world powers were vulnerable to attacks. Britons should have been thankful to God for His Mercy. But they proved themselves as the greatest of all the scourges — perhaps because no scourge ever came to them — the world has ever seen, right from the time life began; and most probably their blackest record of human exploitation will remain unsurpassed for all times to come. In view of various advantages accruing to Great Britain, prosperity and power came to Britons.

North America was ruled by the King of England upto 1778. Nationalism of the British and other European settlers in America could not tolerate that. They put an end to England's overlordship in 1778. Still, Britishers' language — English — remained the language of America. Since Canada had already become the exclusive preserve of Britain, English, side by side with French, prospered therein as well. English

alone had become the National and State language of Australia, New Zealand and Tasmania. Then came the remaining colonies of the great British Empire, over which the sun did not set before World War II. Since Great Britain had become world's leading power after World War I, English language, which is one of the most unprincipled languages of the world, attained great eminence. This eminence of English language coincided with the time the peoples of the world were coming closest to each other due to the successive inventions of, and improvements in, the quick means of communication. And in view of British supremacy in the world, English language came to the fore to play an international role. Moreover, there was actually no rival of the English language in the non-white world to challenge its candidacy for that honour. It was so, because there existed no power — non-white — to match the British; consequently, no language could compete with English language. Willy-nilly it was accepted by at least those nations which were in the British grip. Yet, other European languages continued prospering as state languages in their respective areas of influence. But since Great Britain was the leader of Europeans in the political field, because of her control over the largest area of the world and custodianship of the largest number of human beings, her language was gaining more and more strength and popularity. Since world leadership had completely passed from Eastern to Western hands, Great Britain had assumed that great role after fighting the bitterest battles with other European claimants for that elevation. Nevertheless, many of the European languages continued making progress, because scientific work was carried on in them too. And that became possible because their speakers really held political power. On the other hand, all the peoples, under British subjugation, were made to study English; and it, therefore, came on the way to become the leading language of the world.

In spite of the great destruction in men and material of the belligerents, which comes in the wake of wars they do bring hope and prosperity for one, while desolation and poverty for the other. The end of World War II changed world's political set-up to a great extent just as wars mostly do. America and Russia emerged as world's great powers

instead of the old John Bull in spite of his also emerging victorious from the same war. The decline in British power and prestige became a reality for the first time but their language still leapt further on the road to greater progress and eminence. Since English was the language of America as well, the change in world leadership did not bring the slightest change in the position of English language, which continued going as strong as ever. In fact, emergence of Americans as one of the two first rate powers of the world, gave greatest momentum to the spread and popularity of the English language. America's increasing prosperity and influence over the world have been giving strength after strength to the English language. A few European languages, which had till very recently stood against English, are giving way today. Apart from the political power held by the speakers of English and Russian languages, the latest and greatest scientific research work is being carried on in these languages. Naturally, great and unprecedented development is taking place in both the languages. In spite of the fact that the most dominating positions are held today by the speakers of English and Russian languages, other European languages too have a place in the scientific and industrial world because of their speakers still holding political power. Nevertheless, the way Europeans, including Great Britain, are subservient to America and Russia, position of their languages too is exactly the same. For reasons, already discussed, English language is far more popular than Russian. Just as Western world, as a whole, is at its zenith, English, as their language, has also reached the highest water mark of its eminence. Just as fall in the power and prestige of the Western world is inevitable English language too will degenerate to the extent its speakers do.

No scientific work, worth the name, was being done till yesterday in any language of the East excepting Japanese and, to some extent, Chinese. So far as the Muslim world is concerned, it is even today worse than other Asiatics. The reason for the existence of such an unsatisfactory state of affairs is that none of the Muslim countries holds political power even today in the sense Europeans do. Most of them freed themselves from foreign domination quite recently, while many others are still struggling for their liberation.

We have seen the fall of Arabic, and the rise of European languages. We have also seen the ultimate result of the great evolution — in various fields — which took place during the last fourteen hundred years. It seems, so far as we are concerned, that all the work during the aforesaid period was for the Western peoples and English language. But this world goes on changing. Let us wait to see what comes next.

SECTION XI

Present-Day Position of Arabic Language

After flooding almost the whole of known world, and inundating many of its languages, Arabic language receded to an unimportant position. Surprisingly enough, Arabic held eminent position for a pretty long time and survived the severest of blows. A fact, which is most conspicuous in this connection, is that even after Arabic had passed its meridian, its speakers got several chances for another great rise of their language. Although they did not avail of the chances for its another great rise, yet they did not let their language die. Indeed, Arabic is neither today the language of nations having any access to the modern sciences and industry nor of the politically powerful ones. I am constrained to say that it is the language of the peoples, generally considered, the most degenerated ones. But that does not matter. It is still reassuring and gratifying to note that Arabic is even today the National and State language of the following independent and sovereign states:—

1) Saudi Arabia
2) Yemen
3) Iraq
4) Syria
5) Lebanon
6) Transjordan
7) Egypt
8) Libya

Besides the above, Arabic is also the National language of the following states but their state language is one of the European languages, belonging to the power ruling over the country:—

1) Kuwait
2) Aden
3) Muskat and Oman
4) Eritrea
5) Sudan (Anglo-Egyptian)
6) Sudan (French)
7) Tunisia
8) Algeria
9) Morocco (French)
10) Morocco (Spanish)

In addition to the aforesaid states, Arabic is commonly spoken, and understood, by Muslims as well as non-Muslims in many part of the great African continent. Even in countries, as far apart as Madagascar and Portuguese East Africa, Arabic is spoken by their Muslim populace. It is also known to the upper classes in countries as far south as Nigeria and Gold Coast. Arabic is spoken and understood in the greater part of the continent of Africa from the point of view of area and population in comparison with any other language. In short, Arabic is today the mother-tongue of fifty million people residing in the Arabian Peninsula and the whole of North Africa, right from Red Sea to the Atlantic. Arabic is more or less the mother-tongue of another group of people, scattered and residing in and around the African continent.

There is another class of people, which learns Arabic: this class consists exclusively of Muslims. They are spread all over the world. Wherever Muslims live, they really make honest efforts to learn Arabic. This is so because Arabic is the language of the Holy Quran and Hadiths. Muslims look at Arabic as well as those knowing it with great reverence. Almost every Muslim child is first taught some Arabic. Above all, it is absolutely essential from the religious point of view for every Muslim to say his prayers five times a day. And since they are said in Arabic, it is not possible for a Muslim to discharge this obligation without learning some of the Quranic suras. Quite a good number of Muslims, irrespective of their nationality, master Arabic. Let us take the example of Indo-Pakistan sub-continent in this respect. Persian remained the court as well as the language of commoners for centuries in India. Yet, there was not a single literate Muslim in the whole of sub-continent, who could not read and write Arabic. It was, on the other hand, then, possible that somebody did not know any other language, because Arabic was the language taught to every baby irrespective of his mother-tongue; and until he did not master Arabic, no other language, rather subject, was taught to him. Arabic was spoken amongst the highly educated people and many of them composed poems in it. Arabic was so common, and was considered so necessary during those bygone days, that no body could think of a man who was educated but did not know Arabic. It is only because of the afore-

said that there have lived many non-Muslims in India, who were great scholars of Arabic, and also wrote books in it. Whatever is true about India, the same is true about any Muslim land prior to the supremacy of our European friends in the whole of East. Moreover, it is undeniable that the eminent position Arabic language occupied even five decades back, not to speak of the period prior to the crippling of Muslim Kingdoms by the Europeans, it does not occupy today.

The time we are passing through is conspicuously unique from the viewpoint of stability versus change in our world. Nothing is stationary and nothing is calm today. Everything is on the verge of greatest revolution. Revolution is today the slogan of every organic entity. Peace is the word unknown to the present generation; wherever they live, whatever they do and howsoever high or low their social, political or economic status may be. The conclusion one is apt to draw, under these circumstances, is that human beings are passing through the stiffest ordeal of their existence. Mankind really needs castigation. And that, I think, is being administered. Nothing can be said as to whether a Noah's deluge is in the offing, or the destruction, like that of Abraha's army, is going to be repeated. But the thing, which is most clear, is that everybody is consciously or unconsciously awaiting a new world order. And it is true that such a revolutionary situation has not developed all of a sudden: it has, in fact, been brewing and the world has been heading towards this catastrophe for centuries. The great revolutionary factors have been accumulating and gaining strength like the lava in a volcano, whose erruption becomes inevitable at its due time. Revolutions of this magnitude occur when things go radically wrong in our world. Since many things in the world have gone wrong, necessitating an unprecedented revolution, we should not expect Arabic to continue occupying the same old honourable position. Nevertheless, the number of its speakers is still higher than ever; no doubt, the ratio in which world population has increased during the last one thousand years, is not the same in the case of Arabic speakers.

SECTION XII

Influence of Arabic on other Languages

Exactly the way water flows from a higher to a lower level, words are, consciously or otherwise, transferred, according to need and liking, from one language to another. This process is unchangeable and has not in the least so far been affected by the march of time nor will it accept its influence till eternity. Let us bear this principle in mind, while studying the influence of Arabic on other languages.

Before we start probing into the history of certain languages in order to find out the influence of Arabic on them, we should first recollect the unique position Arabic was occupying during the eighth, ninth, tenth, eleventh and twelfth centuries. We will that way be helped a great deal by the principle enunciated above in arriving at a right conclusion. It was during the aforesaid centuries that Arabic reigned supreme. There then existed no language on the face of this earth, which could compete with Arabic in respect of the then latest developments in any walk of life. If any nation could compete with the speakers of Arabic in the field of cultural development, her language could only then compete with Arabic. It was then the language of science, literature, diplomacy, etc., etc. Naturally, peoples, speaking different languages, came in contact with the Arabs; consequently, their languages got influenced by Arabic. Then, the speakers of Arabic carried the Message of God with them, and preached Islam wherever they went And no sooner than anybody accepted that message and embraced Islam, study of the Holy Quran, which was in Arabic, became his heart-felt desire. Thus, innumerable individuals started in the right earnest, studying Arabic, the language of the Holy Quran and also that of the great victors. There remained no language which did not accept some influence of Arabic, if its speakers came in contact with the Arabs, who themselves travelled far and wide on land and seas. But the influence varied with the type, and duration, of contact.

We can mainly divide all the non-Arabic-speaking peoples, who came in contact with the Arabic-speaking Muslims, in to three different categories. The first category consisted of those

peoples, who had their respective languages before coming in contact with the Arabs but, somehow, adopted Arabic as their own language during the course of time. Thus, they gave up their respective languages for good. Countries belonging to this category are numerous, including Syria, Iraq and Egypt.

The second category consisted of those peoples, who too had their respective languages before coming in contact with the Arabic-speaking Muslims. Unlike the first category, they continued with their respective languages but adopted Arabic script in place of their own, in addition to the absorption of an unlimited number of Arabic words in them. Countries belonging to this category are a few in number: important of them are Persia and Turkey. Although Turkish language is written today in Latin script but it had Arabic script upto 1928, as already seen.

The third category consisted of those peoples, who also had their respective languages before coming in contact with the Arabic-speaking Muslims. The peoples belonging to this category did neither follow in the footsteps of the peoples belonging to the first category nor copied in toto those of the second; they only absorbed an unlimited number of Arabic words in their respective languages. Almost all the States of Europe, Near and Far East belong to this category.

We are to discuss further the peoples of the second category, who are overwhelmingly Muslims, and also those of the third, who consist of Muslims as well as non-Muslims. But we are to study in this section only the principles which govern the transference of words from one language to another on one hand and the complete absorption of loaned words in those languages, with the march of time, on the other. A cursory mention will still be made of the states belonging to category second and third in order to clarify the aforesaid principles, but they will be dealt with in details in the appropriate sections.

Languages of the peoples belonging to the second category were directly, in the case of Persians, and indirectly as well as directly, in the case of Turks, inundated by Arabic words. The Arabic words absorbed, in the first instance, by the above

languages, belonged to the cadre of theology and jurisprudence. In the second instance, the phrases and words, such as technical terms and terminology of all the nascent sciences, had to be accepted by the Persians and the Turks. And the last cadre, from which words were borrowed on a mass scale, was that of ordinary words, which appealed to the Persians and the Turks. Such words, quite often, entirely replaced their vernacular equivalents. Just as Arabs' influence was accepted in all walks of life without the least resistance, rather Arabs were imitated in the right earnest, by all neo-Muslims, Arabic language and its literature were not checked from influencing profoundly the languages and literatures of the Persians as well as the Turks.

Languages of the European peoples belonging to the third category, are today holding high positions, while those of the near and far Eastern peoples are as backward as Arabic itself. Present-day torch bearers of learning and progress call the period when Arabs were enjoying their hey-days, "Dark Ages". Which shows what their forefathers were then doing, and also what was the position of their languages in which great translation work was done. Arabs, then, held great political power and were truly leading the world in the field of all sorts of learning. Then came the age of translations from Arabic into European languages, which lasted about two centuries. Naturally, the languages, in which translations were done, had to take innumerable Arabic words and phrases of technical nature. It may be understood this way: if an individual desires to lift a fixed weight upto a fixed height, at which another individual is already holding it, he will have to take the help of the latter in order to lift and maintain that weight at the required point, in case he is not capable of doing that alone. The help required will exactly be in proportion to the deficit in strength to enable that man to do the job. Similarly, the languages of the Europeans were not capable of getting in themselves Arabs' works translated without the help of Arabic words. Thus, Arabic words were taken to the tune considered necessary. Since we know the West Europeans were blank, we can imagine ourselves the colossal shortcomings of their languages. Naturally, a great number of Arabic words would have, under these circumstances, been taken. Translating scientific works

from Arabic into the European languages, was like trying to transfer one million tons of some liquid from a big tank into a tank, whose maximum capacity is a few thousands. So, that could not be accomplished unless greater help of the big tank is taken. Since Europeans were hostile, because of the popish influence on them, towards the Arabs, they made efforts to hide the identity of the borrowed Arabic words through different underhand methods, while the natural process too worked towards the same end. Moreover, these Arabic words were quite naturally vernacularized by them so far as their pronunciation and meaning were concerned. As time rolled on, different changes came in those European languages on one hand and Arabic words were taken from one European language to another on the other. Several processes for the Europeanization of these Arabic words simultaneously worked; so much so that a stage came when a good number of Arabic words completely lost their identity and became part and parcel of European languages. Great changes in their pronunciation and meaning, due to their having passed through several European languages, were enough to make them indistinct. But the manoeuvring of militant Europeans towards that end, helped them a lot for the realization of their long cherished desire. Since the linguists and historians have started digging out Arabic words from the European languages, it is being admitted today that a good number of Arabic words are in current use in them

Contact amongst peoples, speaking different languages, also resulted in the emergence of absolutely new languages, like Urdu and Swahili. Words of several languages are present in them but Arabic and Persian words are in the predominant position. Still Arabic language alone occupies a position, though in a varying degree, so far as the study of Urdu, Swahili and even Persian and Turkish languages are concerned. This is accepted today that no thorough study of these languages, and of the literatures enshrined in them, is possible without the knowledge of Arabic language and its literature. The views, expressed above, are thus supported by Prof. E. G. Browne[1]: "It is certain that no satisfactory knowledge of the languages, literatures and modes of thought of Persia, Turkey,

[1] Literary History of Persia vol. ii, p. 8.

Muhammadan India or any other Muslim land is possible without a considerable knowledge of Arabic, and that our appreciation and enjoyment of these literatures grow in direct ratio to this knowledge."

It should also be borne in mind that the absorption of Arabic words in anyone of the aforesaid languages was not done under duress. Indeed, it was done as a matter of need, reverence and pride. Naturally, the loaned Arabic words became, in due course, part and parcel of the above languages. The roller of time levels everything; it replaces mountains with water and *vice versa*. How could it spare all the Arabic words in other languages so far as their oneness with those languages is concerned! That is the reason why in various cases these words have completely lost their identity, as the words belonging to the Arabic language.

SECTION XIII

Influence of Arabic on Persian Language

Shaikh Inayatullah,[1] who wrote "An Essay On The Manifold Importance Of The Arabic Language Considered From The View-Point Of Islamic Religion, Semitic Philology, Romance Philology, Biblical Studies, History Of Science And Civilization, Jewish And Christian Life, Etc.," sums up the influence of Arabic on Persian language in these words: "The influence of Arabic has been particularly profound upon Persian language and literature. When the Arabs conquered Persia in the seventh century, deep and lasting changes gradually took place alike in the religion, the language, the literature, the life and thought of the Persians. In the pregnant words of Noldeke, 'Hellenism never touched more than the surface of Persian life; but Iran was penetrated to the core by Arabian religion and Arabian ways.' During the two centuries immediately succeeding the Arab invasion, the language of the conquerors was almost the sole literary medium employed in Persia; and even afterwards it still remained the language of theology, philosophy and science, and to a large extent also

[1]Why We Learn the Arabic Language (Lahore, 1942), pp. 32-33.

of diplomacy, polite society and *belles-lettres*. The renaissance of Persian letters, therefore, perforce took place under the dominant influence of Arabic literary forms and conventions. The Persians gave up the old Pahlvi script, and adopted in its place the Arabic writing. The Arabic influence, though strongest in theology and jurisprudence, extended also to grammar, rhetoric, prosody, and all the sciences known to Muslims. The Persian poets not only borrowed ideas from Arabic poets, but also modes of expressions and metres, which were current among the latter ; while the language of the poets as well as that of the prose-writers was inundated with Arabic words and phrases.[1]

"Modern Persian thus emerged and its literary forms developed under the direct and dominant influence of Arabic literature. A knowledge of Arabic language and literature is, therefore, indispensable for a proper understanding of the development of Persian literature and thought ; and this is well illustrated by the personal experience of the late Professor E. G. Browne, who thus writes in his *Literary History of Persia* (vol. i, p. 90) : 'I began my Oriental studies with Turkish, and was soon driven to Persian, since from the Persians the Turks borrowed their culture and literary forms. Soon I found that without a knowledge of the Arabic language and literature and of the Arabian civilization and culture, one could never hope to be more than a smatterer in Persian.' The Persians are fully conscious of the truth contained in the observation of Professor Browne; for we find that Arabic is studied as a compulsory secondary language in all Persian Schools."

Since the Persians have used the Arabic language as a medium of literary expression, especially during the earlier centuries of Arab rule, a knowledge of the Arabic language is necessary for anyone who desires to acquaint himself at first-hand with the spiritual and intellectual manifestations of that

[1] See in this connection the admirable monograph of Dr. U. M. Daudpota, The Influence of Arabic Poetry on the Development of Persian Poetry (Bombay, 1934), wherein the learned author has successfully and convincingly shown, with numerous examples, the multiplicity of ideas and literary forms borrowed by Persian poets from Arabic poets.

talented race. To ignore the Arabic writings of Persian authors would be to ignore some of the most important and characteristic manifestations of the Persian genius.

The earliest Arab conquests consisted of al-Iraq, Syria, Persia and Egypt. And all that had been accomplished before the demise of Hadhrat Umar in 644 A.D. Out of the four aforesaid countries, it is only Persia which reverted to its old language — Persian — while the remaining three gave up their respective languages for good. Egypt, for example, had no less older culture and language of its own than those of Persia; still, Egyptians never renounced Arabic, while the Persians, in spite of producing a good number of exceptionally brilliant Arabic writers, did not in fact give up Persian. Persians, however, are not alone to be blamed for that: Arabs too should share some responsibility in this respect. The Persians did go as far as giving up the old Pahlvi script and adopting, in its place, the Arabic writing, but they did not proceed one step further to adopt Arabic as their own language. Still the Persian language was not the one Persians had before coming under the soothing influence of the Arabs. It was, in fact, a blend of Arabic and Pahlvi, in which the former occupied a conspicuous position. Persian had become so thoroughly permeated with Arabic words that it could never divest itself of these elements, which by long usage and familiarity had become a part and parcel of it. It is astonishing to find what a large number of Arabic words are in current use in Persian; and to write Persian devoid of any admixture of Arabic is at least as difficult as to write English without employing Greek, Latin or French derivatives. It can be done within certain limits; but the result is generally incomprehensible without the aid of a dictionary.[1]

The influence of Arabic on Persian language cannot be measured because of the fact that no country from amongst the earliest conquests of the Arabs could resist the adoption of Arabic. Accordingly, Persians too should have given up their language as a result of the impact of Islamic culture and civilization through the Arabs and Arabic; but they survived that. Since that did not take place, and the Persians continu-

[1]Cf. E. G. Browne, A literary History of Persia, vol. ii, pp. 5-6.

ed with Persian language, the influence of Arabic must, very naturally, be immeasurable.

I am again letting Shaikh Inayatullah[1] speak : "A movement has been afoot in present-day Persia in the garb of nationalism to efface, as far as possible, all traces of Arab influence from the various spheres of national life. It also seeks, as a part of its programme, to purge the Persian language of Arabic elements. This part of the programme does not, however, seem to have succeeded to any considerable extent. The movement, the real strength of which has been variously estimated by various observers, may have produced in the sphere of literature curiosities like *Nama-i-Khusrawan* of Prince Jalal, which, owing to the forced employment of obsolete and little-known words of Persian origin, is hardly intelligible even to an average literate Persian;[2] but the movement does not appear to have otherwise achieved any solid results. If we take up a Persian periodical, journal or book, not specially written by a contemporary propagandist or a nationalist crank, we shall find that the proportion of Arabic words used in it is as large as ever."[3]

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[1]Why We Learn the Arabic Language (Lahore, 1942), p. 35.

[2]It is a short history of pre-Islamic dynasties of Persia, published at Vienna in 1297 A.H. (1880 A.D.). There is also a lithographed reprint of it published at Lahore.

[3]A Literary Academy, which has recently come into existence under the auspices of the Government of Persia, under the name of Farhangistan-i-Iran, with the object of preserving and promoting the Persian language. has however made some sensible suggestions for the replacement of some Arabic words by Persian words, which are equally familiar and intelligible. See in this connection. Prof. Dr. Muhammad Iqbal's valuable article, Farhangistan-i-Iran, in the Oriental College Magazine (Lahore) for May, 1942.

SECTION XIV

Influence of Arabic on Romance and other European Languages

The Arabs ruled over Spain for over seven hundred years at a stretch. They also held part of southern France and penetrated as far as its heart and the foot of the Alps mountains (Piedmont, Savoy, etc.). Sicily attained a unique position during Arab rule, which lasted two centuries. Arabs' occupation of certain parts of southern Italy (Brindisi, Bari and Tarente) also lasted a considerable period. According to the working of the processes, which govern the transference of words from one language to another, as already noted, mere occupation of the aforesaid parts of Europe by the Arabs, as victors, was enough to at least influence the languages of the vanquished. And it goes without saying that the longer the occupation the deeper the influence. The superiority of Arab culture, as against the uncivility and backwardness of the West Europeans, was another factor which would have enabled Arabic even in an ordinary way leave its deep impress upon their languages. And the confession of some European historians that the Arabic-speaking Muslims did the real job for humanity in the field of really tough and very useful subjects, strengthens our belief of the possibility of Arabic leaving a deep impress upon the European languages because of the Arabs' close contact with the Europeans. Above all, the advanced stage of all round progress attained by the Arabs about a millennium back, is enough for us to conclude that their works, when translated from Arabic, carried with them innumerable Arabic words. "There are," says Saikh Inayatullah,[1] "hundreds of Arabic words in the Romance languages (Spanish, Portuguese, Provencal, French and Italian); besides a large number of place-names (towns, villages, farms, castles, rivers, springs, etc.), which are evidently of Arabic origin. The borrowed Arabic words are in most cases nouns, which stand for ideas and objects (e. g., cotton, sugar, etc.), introduced by the Arabs. There is also a large number of loan-words, relating to the various sciences and arts, which the Arabs transmitted to Mediaeval Europe. Nevertheless, the Romance

[1]Why We Learn the Arabic Language, p. 41.

words borrowed from Arabic include some of the commonest objects of daily life."[1]

Europeans did desire for a long time to hide the identity of the Arabic words in their languages with a view to undo the vital and ever-lasting traces of their learning many things from the Arabs. This is yet nothing: there was a time when the strongest dose of falsehood and deceit was being given by the Europeans to the Arabs rather the whole of Muslim world in order to make Muslims forget Arabs' hey-days. The world was instead made to understand that Muslims, as a whole, have throughout been the most uncivilized and degenerated people. As a part of this programme, frantic efforts were made to hide everything from Muslim eyes, which could give them any idea of the achievements of the Arabs. Since the very presence of Arabic words in the European languages was a bad omen for them, and did give the idea to Muslims which Europeans wanted to hide, efforts were made to conceal the identity of these words. Many influential Europeans aimed at not

[1]For the Arabic element in the Romance languages in general, see Meyer-Lubke, Einfuhrung in das Studium der Romanischen Sprachwissenschaft (3rd ed., Heidelberg, 1920); and for the different forms which individual Arabic words have assumed in the various Romance languages, consult the same author's Romanisches Etymologisches Worterbuch (3rd ed., Heidelberg). For further detailed information, the student may refer to the following special dictionaries:—

(a) Spanish and Portuguese: R. Dozy and W. H. Engelmann, Glossaire des mots espagnols et portugais derives de l'arabe, 2nd ed. (Leiden 1869); D. L. de Eguilaz, Glosario etimologico de las palabras espanoles de origen oriental (Granada, 1886); C. Defremery, Des mots espagnols et portuais derives de l'arabe, in J. Asiatique, 1869; Diccionario de la lengua espanola, published by the Royal Academy of Spain, 15th ed. (Madrid, 1925; and Prof. J. B. Trend's chapter on 'Spain and Portugal' in The Legacy of Islam (Oxford, 1931).

(b) French : A. P. Pihan, Dictionnaire etymologique de smots de la langue francaise derives de l'arabe, du persan ou du turc (Paris, 1866); M. Devic, Dictionnaire etymologique des mots francaise derives de l'arabe (Paris, 1876, also re-published in Supplement to E. Littre's Dictionnaire de la langue francaise (Paris, 1923); and H. Lammens, Remarques sur les mots francaise derives de l'arabe (Beyrouth, 1890).

(c) Italian : F. Lasinio, Delle voci italiane di origine orientale (Florence, 1887); G. de Gregorio and Chr. F. Seybold, Glossario delle voci siciliane di origine araba (in Studi glottologici italiani), Palermo, 1903.

letting any Muslim make out even the far off relation or connection of these words with the Arabic language. They had perhaps foregotten: "Truth can be suppressed but it cannot be erazed." As against all this, the Arabs, whatever they learnt from others, neither denied that nor ever made any attempt to conceal the source of the information in their possession. They rather always — even at the time of their zenith — remembered, and mentioned, the names of their teachers with profound respect and gratitude.

I am letting Shaikh Inayatullah[1] speak: "The influence of the Arabic language, however, is not confined to the Romance languages only; words of Arabic origin are found more or less in other European languages as well.[2] Moreover, the interest attaching to these borrowed words is not limited to the field of philology alone; they are of the highest import for the history of culture; for they indicate the objects and ideas introduced for the first time into Europe by the Arabs and remind us of the debt, often forgotten or only grudgingly acknowledged, which modern civilization owes to that gifted race."

The extent to which Arabic words and phrases — belonging to various categories — have been absorbed in the European languages can be gauged from the fact that a number of professors, including Dozy and Ingleman, compiled and published dictionaries explaining Spanish, Portuguese, French, Italian and English words borrowed from Arabic language or derived from Arabic words. But many Arabic words have gone incognito beyond recognition because of their transference from one European language to another. That is the reason why it cannot still be said with certainty that the learned professors, in spite of achieving great success in their respective missions, have sorted out all the Arabic words from the aforesaid languages.

I am again letting Shaikh Inayatullah[3] speak: "In view of the life-long connection of Islam with Arabic, which is the language

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[1]Why We Learn the Arabic Language, p. 42.

[2]See in this connection, W. Taylor, Arabic Words in English (Oxford, 1933), E. Littmann, Morgenlandische Worter im Deutschen, 2nd ed., pp. 59-102 (Tubingen 1924); and K. Lokotsch, Etymologisches Worterbuch der europaischen Worter orientalischen Ursprungs (Heidelberg, 1927).

[3]Why We Learn the Arabic Language, pp. 42-43.

of the Quran, the sacred book of the Muslims, it may seem paradoxical — and yet it remains a historical fact — that the associations of this language with Christianity are older in point of time than with Islam; for Christianity had penetrated the Arabian Peninsula long before the rise of Islam, and the name of Jesus Christ was hallowed by the Arabs, before they learnt to revere that of Muhammad; cf. the sermons of Quss b. Saidah, the Christian Bishop of Najran, which are still partly preserved in Arabic literature as specimens of rare eloquence. Similarly, the Christian Arab poets gave expression to Christian ideas and sentiments in the Arabic tongue, before it became the primary and chief medium of Islamic doctrine and the principal vehicle of Islamic culture.[1]

"The rise of Islam, it is true, put a stop to the spread of Christianity in the Peninsula; but it did not terminate the connection between Christians and the Arabic language. The historical events of the following centuries rather spread the use of Arabic among the Christians of the Near East; and ever since the early Arab conquests in Western Asia, when Syriac and other Aramaic dialects gave place to their kindred Arabic idiom, the Oriental Christian communities of the Near East have used Arabic as their everyday language, and during the last thousand years or so have produced in it a voluminous literature, both ecclesiastical and secular."[2]

In Moorish Spain too the Christian subjects had fallen under the spell of Arabic language and literature, as we know. Many of them were so deeply imbued with Arabic culture that we find a contemporary writer, Alvaro, Bishop of Cordova, bitterly

[1]See in this connection the studies of Pere Louis Cheikho, La Christianisme et la litterature chretienne en Arabie avant l'Islam (3 parts, Bayrout, 1912-23), and Les Poetes Arabes Chretiens avant l'Islam (6 fasc., Bayrout, 1890-1926).

[2]For a general survey of Christian-Arabic literature, see C. Brockelmann, Die syrische und christlich-arabische Litteratur (2nd ed., Leipzig, 1909); and A. Baumstark, Das christlich-arabische Schrifttum, which forms a part of Die christlichen Literaturen des Orients (Sammlung Goschen, Leipzig, 1911). Pere Louis Cheikho enumerates 900 Christian authors, whose Arabic works have been preserved in manuscript in the different libraries of the world, in his Les Manuscrits des auteurs arabes chretiens depuis l'Islam (Bayrout, 1924).

deploring this state of affairs. "My fellow-Christians," he says, "delight in the poems and romances of the Arabs; they study the works of Mohammaden theologians and philosophers, not in order to refute them, but to acquire a correct and elegant Arabic style. Where today can a layman be found who reads the Latin commentaries on Holy Scriptures? Who is there that studies the Gospels, the Prophets, the Apostles? Alas! the young Christians who are most conspicuous for their talents have no knowledge of any literature or language save the Arabic; they read and study with avidity Arabic books; they amass whole libraries of them at a vast cost, and they everywhere sing the praises of Arabian lore. On the other hand, at the mention of Christian books they disdainfully protest that such works are unworthy of their notice. The pity of it! Christians have forgotten their own tongue, and scarce one in a thousand can be found able to compose in fair Latin a letter to a friend. But when it comes to writing Arabic, how many there are who can express themselves in that language with the greatest elegance, and even compose verses which surpass in formal correctness those of the Arabs themselves!"[1]

I am again letting Shaikh Inayatullah[2] speak: "At the present time, Arabic is used as a literary and spoken language not only by the Muslim Arabs but also by the Christians, resident in Arabic-speaking countries. In fact, Christian Arabs of Syria have played a very important part in the Renaissance of Arabic literature; and Syrian emigrants have carried with them the love of their native language and literature even to the distant Americas, where they publish several Arabic periodicals of a very interesting and attractive character. Almost all Christians in the Near East read their Bible in Arabic, which language they also use in their liturgies. This fact should not, however, cause us any surprise; for Jesus Christ himself spoke a form of Aramaic, which was closely akin to Arabic (comp. the words and expressions attributed to him in the Gospel). It will thus be seen that the inexorable march of historical events has made Arabic an international and inter-communal language, which transcends religious, racial and geographical barriers."

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[1]Reinhart Dozy, Histoire des Musulmans d'Espagne, vol. ii. p. 103; English translation by F. G. Stokes, entitled Spanish Islam, p. 268 (London, 1913).

[2]Why We Learn the Arabic Language, pp. 46-47.

Section XV

Influence of Arabic on Turkish Language

Uighur alphabet and language survived for some time from the pre-Islamic times among the Muslim Turks; but, owing to the adoption of many Arabic and Persian words and the general Islamic influence, the Uighur alphabet gradually fell into disuse, and Arabic script took its place in the writing of the Turkish language. The Arabic alphabet came into use for writing Turkish at a fairly early period, as is evidenced by the Anatolian documents of the 13th century. The Turkish literature, produced during several centuries past, is therefore entirely in the Arabic script; and a knowledge of it is consequently necessary for anyone who desires to study it in its original form; for it is vain to expect that this vast literature can ever be transferred into the Latin script, which has been compulsorily introduced in Turkey by the Government law of November 1st, 1928.

"Like other languages," says Shaikh Inayatullah,[1] "of the Muslim peoples, Ottoman Turkish too has been deeply influenced by the Arabic language and the general Islamic cultural elements. The Turks, in the first instance, borrowed their culture and literary forms from the Persians: but since the Persian literature itself had developed under the direct influence of Arabic, Arabic vocabulary and literary forms passed over into Turkish through the medium of Persian. It has been estimated that the Arabic and Persian loan-words in the Turkish literary language are more than fifty per cent of its total current vocabulary.[2]

"Under the Saljuq Turks of Asia Minor, literary works were written partly in Arabic and partly in Persian; while Arabic was predominant as the language of religion and higher education. Arabic was also used in inscriptions, legal documents, *waqf*-deeds and in correspondence with contemporary Muslim sovereigns. The influence of Persian was still greater: it was used at the courts of the Sultans and of various princes and

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[1]Why We Learn the Arabic Language, p. 36.

[2]Cf. Maximilian Bittner, Der Einfluss des Arabischen und Persischen auf das Turkische. Eine Philologische Studie. Wien, 1900.

nobles, for whom Persian poetry in particular had a special appeal."

Owing to religious contacts and religious needs, Arabic influence was continuous and persistent in its operation throughout Turkish history. Islamic law had been in force in the Turkish Empire from its very start. A knowledge of Arabic language was, therefore, necessary for anyone who wanted to study Muslim law (Fiqh) and get an appointment as a judge (qadi) or any other religious functionary. The Arabic influence grew still stronger, as the Turkish sovereignty spread southwards over the Arabic-speaking countries; and when Egypt was incorporated within the Turkish Empire in the reign of Sultan Salim I the literary relations between Stambul and Cairo — which had become the intellectual centre of the Arabic world after the fall of Baghdad — became all the closer. A large number of Arabic scholars flocked to the Turkish capital, where they received munificent patronage, and which in consequence became a flourishing centre of Arabic learning. It is, therefore, no wonder that after centuries of ceaseless literary activity the libraries of Stambul are surprisingly rich in rare and unique Arabic manuscripts, the scientific value of which is beyond all compute.

I am letting Shaikh Inayatullah[1] speak: "The Turks themselves produced a number of eminent Arabic scholars, such as Tashkopru Zade, the author of *Shaqaiq al-Numaniya* and *Miftah al-Saadah*, Munajjim Bashi, the author of *Jami al-Duwal*, and Haji Khalifa, the author of *Kashf al-Zunun*, along with scores of other savants, whose Arabic works gained wide fame and currency throughout the Muslim world. Their names and the titles of their works will be found in Brockelmann's *Geschichte der arabischen Litteratur* and in the authoritative and comprehensive outline of Turkish literature, given by Koprulu Zade Mehmed Faud, in the *Encyclopaedia of Islam*, vol. iv, pp. 938-959."

It was one of the follies of the reformist Turks that they gave up, under a hysterical fit, even the Arabic script, which was adopted by Saljuq Turks long before the establishment of

[1]Why We Learn the Arabic Language, pp. 37-38.

Ottoman Caliphate. And this folly assumed the most idiotic and non-sensical proportions when they adopted Latin script in its place. What a wonderful achievement was it of the Turks reformist genius! This act of the reformists conclusively proves the complete derangement of their mental order. Had they made an attempt to revive the Uighur script, that would have been understandable; but their choice for Latin script proves nothing but the fact of their having developed the defeatist mentality. Turks gave up Arabic script partly because Arabs are said to have done some harm to them during World War I. Secondly, Arabic script reminded them of the degenerated Caliphal rule. All right, we accept Turks allegation against the Arabs, and also appreciate their sentiments towards the Caliphal rule: but what about the innumerable deep wounds inflicted on the body of Millat-i-Muslimah by those, whose script they adopted? Latin is the language of no nation; it belongs to the Christians. It is their religious language. May I know in what respect have the Christians proved themselves better for Turks than the Arabs; and it was due to which good act of the Christians that the reformist Turks considered it advisable to adopt their script as a matter of gratitude? Nevertheless, Arabic element in Tukish language is as great even today as ever. The change in script has not in any way changed the position of Arabic words present in the Turkish language. It only satisfied the childish sentiments of the reformist statsmen.

I am again letting Shaikh Inayatullah[1] speak: "It is highly significant of the deep and persistent influence of Arabic on Turkish life to note that during the period of *Tanzimat* (Reforms) in the last century, when European influence was most pronounced in all spheres of Turkish life, recourse was perforce had to the vast resources of the Arabic language in translating technical terms from French and other Western languages, with the result that whereas the national literature and life were being Europeanized in spirit and general outlook, the literary language itself was at the same time being enriched with words of Arabic provenance.

"In view of these and other considerations, it will not perhaps be rash on our part to say that, if the extremists in the

[1]Why We Learn the Arabic Language, pp. 39-40.

Turkish ranks succeeded in divesting themselves of Arabo-Islamic cultural elements, they would be left with nothing more than the black tents, in which their rude ancestors came from the Steppes of Central Asia. The late Professor Paul Casanova (d. 1926) relates in his Inaugural Lecture an anecdote told him by a Syrian gentleman, which admirably illustrates our point of view. An old Arab shaikh sat chatting one day in a cafe with a number of Turks. The latter were decrying the Arab race, exclaiming again and again: "The Arabs are a faithless people; they do not know what is honour." The Arab shaikh calmly asked them: "What is the Turkish word for honour?" They replied: 'Ird', pronounced as eurz, — "Any other word?" — "No, we have no other word for honour." — "No other word! But this word does not belong to you; it is one of the oldest words of our ancient language. If the Arabs do not know what honour is, then how about your ancestors, who never conceived the idea, when they were wandering in the deserts of Central Asia?"[1] The moral of the story is that whereas neither the Arabs nor the Turks are, in fact, without the sense of honour and self-respect, the Turks on entering the sphere of Islam were so completely surrounded by Arabo-Persian influences that they could not help drawing upon the current speech, which was saturated with words of Arabic origin, with the result that they forgot to a very considerable extent the characteristic vocabulary of their ancestors and adopted in its place Arabic equivalents, which bore the hallmark of dignity and superior culture."

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[1]Paul Casanova in his Lecon d'ouverture, 26 avril, 1909, printed in his booklet, L'Enseignement de l'Arabe au College de France (Paris, 1910). The above anecdote may be supplemented by the following amusing passage from D'Ohasson, Tableau de l'Empire Ottoman (p. 373): "Ceux qui ont pretendu que le mot d'honneur n'existe pas dans la langue des Othmans, n'ont prouve que leur parfaite ignorance ... Comment n'ont-ils pas connu les mots d'irz, de namouz (lire : namous), de schann, de scheuhreth qui repondent a ceux d'honneur, de dignite, de reputation, de consideration?" — Now, all these four words are Arabic and not Turkish !

Section XVI

Summing-Up Chapter X

Human diffusion as well as integration followed by their lingual disintegration as well as integration, had respectively been taking place as already discussed. And the rise of Arabs gave, in a way, a severe set-back to the process of human diffusion, while the rise of their language — Arabic — gave a similar set-back to the process of lingual disintegration. Arabs' political ascendency tended to weld too many peoples into a single political unit, and brought them closer on various planes; while their language worked as a great unifying force, and eliminated various dialects as well as languages. We have seen how Arabic became in a short period almost the only medium of literary and scientific thoughts on one hand and the language of many non-Arab peoples on the other. Ultimately Arabs fell from the highest to the lowest position, as already seen; but their two great achievements weathered the strongest of storms, i.e., could not be undone. Both of them exist even today and show no sign of ever getting finished at the hands of human enemies. One is the establishment of a contiguous belt of Muslim States from the Tigris to the Atlantic, while the other is the adoption of Arabic language by the whole of this area. What I primarily want to impress upon my readers is that the peoples of this vast area had no lingual similarity amongst themselves, and spoke different languages before they came under Arab's influence, but they are perfectly unified today so far as their language is concerned. This great change, brought about through the efforts of the Arabs, and sustained by time through thick and thin, proves, besides other things, the success of the process of decrease in the number of world languages.

Success of the process of decrease in the number of languages through Arabic, as discussed above, shows what the demand of time had then become so far as the ultimate lingual unification of mankind is concerned. Since time has been helping mankind in coming nearer and nearer to its lingual unification, we see English, besides various other European languages, pretty strengthened even in areas where it was not in the least known before the peoples came under the influence of English

as well as other European languages-speaking peoples. This shows the present trend of time.

Emergence of one language, as the leading language in lieu of a number of languages, in various parts of the world, or, to put it the other way, decrease in the number of languages, is mainly due to the *de facto* elimination of a good number of independent and semi-independent kingdoms; and their places having being taken by federal or unitary types of governments. Then, dependencies of the various Colonial Powers accept willy-nilly the language of their blood-suckers. And the quick means of communication have greatly helped, rather accelerated, the speed of the decrease in the number of world languages. There was a time when human diffusion was taking place, as already seen, and with that difference in dialects used to develop, culminating in the emergence of new languages. Just as everything else has an end, working of the process of difference in dialect, and the ultimate development of dialects into new languages, too came to an end. But before this process came to a dead stop, a tug of war between the two processes — process of increase and process of decrease — had ensued, as already noted. But since the process of increase in the number of languages was nearing its meridian, it was losing its vigour; and the process of decrease was, on the other hand, gaining strength. The process of increase in the number of languages, which was the ultimate result of the working of the process of difference in dialects, thrived exclusively on human diffusion; and since diffusion was coming to an end, the process of increase could no longer survive. However, what will ultimately come out of the process of decrease, which is at its prime today, we will discuss that, together with certain other aspects of the process of increase and the process of decrease in the number of languages, at the appropriate stage. For the time being I want my readers to bear in mind the existence and working of a thing like the process of decrease in the number of world languages.

No doubt, Arabic shows today dialectical differences even in Arabia. And such variations are still marked in countries far away from the land of its origin. The reasons for these dissimilarities are various; important of them all are the dire lack of education amongst the Arabic-speaking peoples and vast areas

of their respective countries as against very little and scattered populations with primitive means of communication. Result of the first is obvious, while that of the last two reasons is that there is rare or no contact of the great bulk of people with their educated and cultured countrymen, residing in cities. And it is in cities that cultural development takes place. The argument, which can very safely be advanced in order to minimize the existence of dialectical differences in Arabic, which should be considered artificial and most unimportant barriers, is that the written Arabic, the language of literature and journalism, which invariably conforms to the classical and Quranic standard, is exactly the same throughout the Arabic-speaking world. And that is really a matter of great satisfaction for the Arabic-speaking peoples, who are fully convinced in their minds of the dialects never assuming the forms of languages, as rivals to the classical Arabic. Appearance of dialectical differences in the Arabic language appears insignificant, in view of the circumstances Arabic-speaking peoples had to pass through. In fact, those circumstances were fully capable of producing languages as rivals to the classical Arabic. But since that has not so far happened, it cannot happen in the time to come. The Arabic-speaking peoples during their worst days went only as far as producing the dialectical differences in their language; and that canbe taken as the meridian of distintegration in the Arabic language. But yes, Arabic vocabulary and forms of expression have undergone considerable modifications according to the demands of a progressive civilization and the special needs of the various branches of knowledge. Which means classical Arabic too has passed through the various stages of its transformation — if we can say so — for a second time. Yet the grammatical structure of the language, as written by educated persons in the Arabic world today, is essentially the same as that of the Quran and also that of the ancient Arabic poets. Time has, in fact, proved the soundness of the structure of Arabic grammar, which went through no change worth the name. Had the structure not been sound, change could have come in that too. It should, therefore, be admitted that Arabic occupies a very high position in the small community of the principled literary languages of the modern world; presence of dialectical differences in it is no longer a challenge to it. Arabic excels many classical

languages because it is living not only in its influence on the minds of men but as a widely spoken language.

The most important single factor responsible for all sorts of ills of the Arabic-speaking peoples, including the existence of dialectical differences in their language, is their direct or indirect political subjugation and most ruthless economic exploitation for a pretty long time by the most unscrupulous White tyrants. These Whites are the real parasites, eating up gradually their vitality with the intention of making them completely impotent in all respects. And it was in consequence to the fulfilment of Whites plans against non-Whites that the whole of Arabic-speaking world recently reached the limit of its humiliation, degradation and degeneration But that climax was in itself a proof to the effect that its star was passing through the greatest depression, and a change for the better was bound to follow. After all, there is an end to everything; accordingly, the chapter of Arabic-speaking world's humilitations too must come to an end. It is a good omen that the whole of Arabic-speaking world has started breaking off the shackles of centuries old political slavery; Arab countries are, consequently bound to get rid of several other types of bondages, which have completely enveloped them: political orphanage is indeed a curse. Economic emancipation of the Arabic-speaking peoples, which is the top most important part of their freedom, will take time but efforts towards that end are too being made.

Quick means of communication are the order of the day. They have revolutionized all aspects of human life and they are alone directly responsible for the elimination of dialectical differences from many languages. Not only that but it is the quick means of communication which will ultimately give the death-blow to the very basis, which gives rise to the development of dialectical differences — the root cause for the emergence of new languages. There is no reason why the quick means of communication should not work with a speed for the standardization of Arabic, and the complete elimination of its dialectical differences, after a further slight change has taken place in the political and also influential set-up of the Arabic-speaking world. It is impossible to think that the quick means of communication will not bring all the Arabic-speaking peoples closer to each other; consequently, finishing

their dialectical differences in addition to bringing many other benefits to them in their wake. And I don't think anybody will have the least doubt about the whole of Arabic-speaking world rising to the occasion to do at the earliest possible moment what is required of it in that connection. The dialectical differences had cropped up in the Arabic language because of the reasons already stated: and they must, as a rule, disappear, in a natural way and without the least efforts, with the disappearance of the factors they have been thriving upon. A certain kind of germs get their nourishment from a certain wound; but if and when the wound is healed up, those surviving on it die their natural death. This is the law of nature and applies in each and every case. Moreover, since the presence of dialectical variations has fully been realized, and the dangers they are pregnant with have been felt with great uneasiness and dismay, great efforts are bound to be made for their elimination; thus their disappearance becomes a certainty. Elimination of dialectical differences from the Arabic language is only a matter of time now. And the particular moment too is not very far away.

The bitterest critic of Arabic cannot, if he is honest, open his mouth and express his doubts about the extraordinary richness of its vocabulary and the logically systematic character of its grammatical structure. The most stormy as well as the absolutely quiet and calm atmospheres Arabic language passed through during a period of one and a half millennium, are very well known to us. It will be no exaggeration to say that Arabic is the only language in the world of today which has a peculiar record of its initial development, peculiar experience, peculiar rises and peculiar falls and above all it occupies a very peculiar position even today. And the part it is going to play in the future progress of mankind may too be most peculiar. And yes, Arabic language will lag behind no other language even today. It, no doubt, lags behind some languages from the angle that the modern scientific research work has not been done in it for the reasons already discussed. But this is no deficiency, nor does it prove in any way any shortcoming of Arabic. Since no modern research work worth, the name, is being done in it, its capacity and capability are not known. But if some work is started today, Arabic, even because of its voca-

bulary, which is like a great treasure all hidden but a portion visible, will dazzle the eyes of those considering their languages far far ahead of it in the field of modern scientific work. The Quran, the last Message of God, has not after all been sent in Arabic without reason by the Creator of the universe. And yes, if the present-day research work can be carried on with ease and comfort in the most unprincipled languages of the world, there appears no apparant reason as to why the same should not be done with at least equal ease and comfort in Arabic – the most principled and living language of the world. Moreover, Arabic will not be entering this field for the first time. It has already proved its worth, rather established its position in the scientific field. Some of the languages in which scientific work is being done today, were not born, while others were like the suckling babes, when Arabic was performing miracles in the scientific, philosophic and literary fields. And yes, it was mainly due to Arabic's help — from all angles — that the great treasures of knowledge were transferred from it into the European languages. All the languages, except perhaps Japanese, in which research work is being done today, are directly or indirectly indebted to Arabic. Above all, if an artificial language, produced by the Europeans, can be supposed to be fully capable of all sorts of research work, it should be far far beyond anybody's imagination, in that case, to doubt the capacity, capability and above all the suitability of Arabic for the same job.

During the days of every nation's degeneration, her sons individually as well as collectively are apt to do silly things on their own accord. But if some sort of an inspiration is given even by their inveterate enemies, who ostensibly pose as their friends, that works well towards that nation's further degeneration. Such inadvertent harmful acts are the only fruit the tree of that nation's degeneration is capable of bearing. Such nations are deprived of their sense to differentiate between a foe and a friend. Just as Persians, Turks and others did some silly things, as already discussed, Arabic-speaking world was not lagging behind them in that respect. That is the reason why they too wanted to break their own head with their own hands at their own accord or at the instigation of some of their 'friends'. Attempts of sporadic nature

were made, as champions of Egyptian Arabic, for more than a century in order to set the roller of divisions in motion amongst the Arabic-speaking peoples by isolating Egyptian Arabic from the rest of the Arabic-speaking world. And a few enthusiasts did, in fact, produce some books in the Egyptian dialect. But since they were frowned at by the learned, and received little encouragement from those they were intended for, the movement ended.

The way these European Christian Powers tampered with, and made consistent efforts to spoil, everything Islamic, they did not spare Arabic language as well. Our European friends went in all the four corners of the world as Christian missionaries in order to give succour to the suffering and backward humanity but they committed the most heinous crimes on the helpless and innocent peoples under the cloak of 'civilizing' them. Changez called himself a scourge for humanity; and he partially proved his words by deeds. But our European friends, in spite of committing the most naked aggressions and barbarities and proving themselves the greatest of bullies and intriguers against humanity, call themselves the most peaceful peoples. And at the same time, they attribute their presence in others' lands to the mission they have very kindly taken upon themselves of democratizing and civilizing the peoples of those countries. What a wonderful explanation as well as excuse ! Politicians aside, certain European Orientalists — mind you our friends, in other words — often tried to persuade the Arabs to develop their dialects into different literary languages in place of classical Arabic. Such suggestions came from our *friends*, who were outwardly neither bigotted occidentalists nor politicians. They were, on the other hand, education is its, who are expected to be above at least dirty politics, and they are most certainly considered to have develo-ed a broader outlook. But thanks to the atmosphere of Western Society which is incapable of inculcating anything but the most narrow outlook of a fly with the result that their educationists do the dirty work of fifth columnists. One comes to the conclusion that whatever their outward labels these Westerners are all Churchills. Just because the European Orientalists knew the importance of classical Arabic as one of the greatest unifying forces for the whole of Muslim world,

they tried to exploit the dialectical differences in Arabic by suggesting the development of different dialects into separate languages. What a nice reward these so-called Christians have been giving to the peoples they owe immeasurable gratitude! Once upon a time the Arabs had the upper hand; but the way they behaved with these Europeans, is no longer a secret from anybody. To be honest, these Europeans do not deny, at least today, the gratitude they owe to the Arabs; they are rather most eloquent in paying wordy tribute to their benefactors. But when it comes to practical dealings they forget everything and do not hesitate even to scan the skeleton of the Arabs to mince some flesh to fill their already over-filled bellies with chickens. What a funny and awefully miserable peoples have been entrusted by God with the leadership of the modern world! One of the brightest of chapters added by the Arabs to the history of human race stands in the most conspicuous contrast with the blackest of chapters added by the Westerners to the same book. The Westerners have already buried deep the whole of East; still, they are not satisfied. What have they been aspiring and conspiring further for is to ensure that the Asiatics buried alive by them, should not come out of the grave. That is the reason why they avail of every opportunity they get to give one more kick to the Asiatics, thinking that that kick might prove mortal; consequently, finish them for ever. The greatest pity and the most regret-able part of this drama, is that the minds of their individuals work towards the same end. The future historian will record all their misdeeds. Time is ever changing. When their coming generations, if at all they come, will read the history of their forefathers and compare it with that of the Arabs, they will hang their heads in shame for what these *civilized* and *democrat* Westerners have been doing to their benefactors — Arabs. I am honestly ashamed to make a cursory reference to the felonies of the fellow beings, but it can't be helped. One has to call spade a spade. Though it was one sided, still befitting was the remark of the angels: "Wilt Though place therein one who will make mischief therein and shed blood? — whilst we do celebrate Thy praises and glorify Thy holy (name)?" which they had made as an exclamation, when God addressed them thus: "Behold, thy Lord said to the angels: "I will create a

vicegerent on earth."[1] On the other hand, even the present generation of the Arabs can certainly raise their heads with pride because of the most illuminous record of their forefathers with the forefathers of their present-day oppressors. However, history is not my concern. I had gone off the track and probably too far away. The point I was discussing was the suggestion of our friends — European Orientalists — which was dealt with with the contempt it deserved. Speaking at the International Congress of Orientalists held at Athens in 1912, an Egyptian representative thus disapproved the very idea of the development of dialects into regional languages: "You Westerners try to facilitate your mutual relations with the aid of artificial auxiliary languages, such as Volapuk, Espernato and Ido; and you ask us to throw away a magnificent and perfect instrument for the exchange of thought that is already serving 200 million individuals! We shall show that we are better advised." The reply is really appropriate; and it must have made European Orientalists — our friends — realize that this part of the world did not even in 1912 consist of all fools. There lived individuals with the penetrating power of seeing the venomous serpent hidden underneath the flowers. This incidence proves beyond doubt that the dangers, hidden in the variations in Arabic dialects, have always been fully realized by thinkers amongst the Arabic-speaking peoples, but since the time throughout remained most unfavourable for any remedial action, nothing could be done. Everything is now ripe, and the time will prove the degree of love and reverence the Arabic-speaking peoples really have for their language. Let us hope things will start taking shape from now onward for the better.

I have traced the history of the Arabic language first, because it took birth before Bengali or Urdu did. Moreover, the order, in which the study of the emergence of world languages had been proceeding, did not permit me to take up Bengali or Urdu before Arabic. However, I have only completed its study, while leave the decision to make a selection of our National language for a later stage. Since Bengali and Urdu both deserve perference over Arabic from a certain angle, they will first be considered for the elevation to the status of the *Lingua Franca* of Pakistan. If they can fully serve our purpose, there is certainly no reason for our even considering the case of Arabic.

[1]The Quran, Surah II, Heifer,30.

CHAPTER XI

ORIGIN AND DEVELOPMENT OF BENGALI LANGUAGE

SECTION I

Origin of Bengali

Let us first look into the origin of Indian languages, which takes us as far back as Indo-European languages. From Indo-European languages emerged Indo-Iranian languages. And Indian-Arayan languages are the offshoots of Indo-Iranian languages. Vedic Sanskrit was the language of Hindus during the pre-Christ period in Bihar and elsewhere in India. From Sanskrit emerged Prakrit. And Prakrit, as spoken in Magadh (Bihar), is known as Magadhi Prakrit which spread from south of Bihar in three lines, southward, where it developed into Oriya; south-eastward into Bengal proper, where it was known as Apabhrangsha; and eastward through northern Bengal into Assam, where it was named Assamese. It is from Apabhrangsha that Bengali language emerged about 900 A. D.

Originally, vernaculars did have tendencies towards certain phonetic changes, and that was enough for grammatical systematizers to take dialects in hand. Subsequent writers followed these rules and not the living speech, even though they were writing what was meant to be a vernacular. But in this case the Prakrit's qua literary languages had, in fact, started losing their characteristics as local forms of speech. However, Bengali language became a reality and has survived till today.

SECTION II

Development of Bengali (900 to 1200 A. D.)

One of the most important factors, which mainly govern the development of a language, is the political status of its speakers.

Religion too was no less important a factor in this respect till even quite recently; it, therefore, also had its say during olden times at least so far as the development of a language was concerned. Then come the prevailing social, economic and cultural conditions: they too have their respective influences on the development of a language. In short, the aforesaid, together with a few more factors, make their respective contributions towards the development of a language. Let us see how Bengalis were faring in these respects at the time of, as well as a little before, the emergence of Bengali from Apabhrangsha in 900 A. D.

Chinese traders Fa Hein in the 5th century and Hsuan Tsang in the 7th century found Buddhist religion prevailing throughout Bengal, but already in a fierce struggle with Hinduism.[1] And that struggle ultimately ended about the 9th or 10th century in the general establishment of Hindu faith. Banishment of Buddhism from, and establishment of Hinduism in, Bengal were closely followed by the establishment of a number of petty Hindu principalities throughout Bengal. There was no central government and, in fact, it was all chaos throughout Bengal for a long time. We can visualize the then prevailing state of affairs in Bengal in all spheres of human activity. It, therefore, becomes clear to us that the atmosphere in Bengal was not favourable for the development of Bengali language.

We, however, see almost the exact coincidence in 900 A. D. of four things: banishment of Buddhism from, establishment of Hinduism and almost simultaneous appearance of Hindu principalities in Bengal, and the emergence of Bengali from Apabhrangsha. This coincidence gives us a hint of the relationship between the Hindus and the Bengali language. However, it was due to the reasons we have already studied — prevalence of chaotic conditions — that the Bengali language did not make any progress during the first three centuries; which can be considered as the unproductive period of its initial life.

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[1] Encyclopaedia Britannica. vol. iii, p. 107.

SECTION III

Development of Bengali (1200 to 1300 A. D.)

Muslims had conquered Bihar in 1197 A. D. And in 1199 Mohammad Bakhtiyar Khilji had started the conquest of Bengal. Ultimately, he put an end, by 1202, to the petty Hindu principalities, established about 900 A. D. in Bengal. Although from 1199 to 1340, Bengal was continuously ruled by governors, appointed by Muslim emperors, yet the thirteenth century proved itself as unproductive outwardly as the three already passed so far as the development of Bengali language was concerned. Still, we can justifiably call the thirteenth century the period of incubation. We consider it so, because a new culture was introduced into Bengal with its conquest by Muslims. An that culture had greater importance, because it belonged to the conquerors and rulers of Bengal. The new rulers of Bengal spoke Persian, and naturally Bengali language — whatever the stage in its development — accepted the general Muslim influence together with that of their language. Thus, the influence of Hindu culture was, during this period, comparatively lsesened in general. And it was completely replaced from one angle by that of Muslim culture because of the change in rulers.

In fact, Bengalis living on coast had already been influenced by Muslim culture through Arabs, the torch-bearers of Islam. Arabs had been carrying on trade with not only Bengal but Arakan, Burma, Malaya and the whole of coastal area right upto China long before the establishment of Muslim rule over Bengal. Arabs had estalished their first colony in Chittagong, the then only eastern port of India, in early ninth century. They were in regular contact with even the coastal area of Dacca Division. Arabs had a peculiarity; and we know wherever they went they left deep marks of their influence in one form or the other. Quite naturally, we can assume that Arabic did continuously influence — let it be the barest minimum — Bengali too for about three centuries prior to the establishment of Muslim rule over Bengal. And after 1202, Bengali did accept Arabic's influence direct as well as indirect through Persian language.

Since we are discussing Arabs and Arabic even in relation to the development of Bengali language, we should recollect the

most conspicuous characteristic of the Arabs. That was of preaching Islam, which always and everywhere followed by conversions into the Islamic fold from other religions. Consequently, we know, the converts accepted Arabic with great enthusiasm. The same thing happened in Bengal, Arakan, Burma, Malaya, etc., etc. Innumerable Bengalis, after embracing Islam, learnt Arabic while lived in Bengal and mingled with their people as before. Moreover, a good number of Arabs settled in Bengal and they did not bring their women folk with them. They married local women after the latter had embraced Islam. Thus, they produced children on the soil of Bengal. The children were the products of Arab fathers and Bengali mothers. The effect of such a state of affairs can well be imagined so far as the influence of Arabic on the development of Bengali language is concerned. Furthermore, it is considered probable that an Arab Sultanate existed in Chittagong area in the middle of tenth century. As such, it can be assumed that Muslims then lived in that area at least in quite a good number. Under these circumstances, the influence of Arabic on the Bengali language must have appreciably increased. What I want to impress upon my readers is that Bengali language did carry Arabic influence in it at the time Muslim rule over the whole of Bengal was first established. But after 1202, Bengali language was obviously influence by two streams — one Arabic and the other Persian — from two directions, while the magnitude of the influence also increased. Still Bengali language did not make any outward progress upto the end of the thirteenth century. Hindu influence on the development of Bengali language, as the influence of the rulers of Bengal, had ended, as already seen, but it dragged on in another form — the great majority of Bengali-speaking people till then professed Hindu faith.

SECTION IV

Development of Bengali (1300 to 1500 A. D.)

Bengali language entered another stage in its life with the end of thirteenth century. The two centuries following the thirteenth century witnessed great progress in Bengali language.

The reasons for the progress are not obscure, rather they are conspicuous. First thing, in this connection, is that whenever and wherever two cultures — one progressive and the other stagnant or decaying — meet, the result is always refreshing and invigorating for the adherents of the latter; water flows from higher to lower levels. It is altogether a different issue whether the beneficiaries from the stream of new culture use their reinforced and refreshed energies for the revival of their obsolete or semi-dead, or for the further progress of the alien, culture, under whose impact they regain life and become strong. Progress on the whole is definite. Similarly, Bengalis and their language benefitted from the great influx of Muslim culture into Bengal.

One of the specific factors, which gave great impetus during the fourteenth and fifteenth centuries to the development of Bengali language through its poetry, was the continuous visits of Muslim sufis from the Middle East and also from other parts of India. These sufis preached Islam, contacted the commonest of Bengalis and treated them with love, while worked in their own way for their (Bengalis) betterment. They sang the songs of human brotherhood and took great pains to impress upon the highest and the lowest the dignity of man and respect for his rights. Their message was fraternal and knew no limits. As a result of it there was great awakening amongst the oppressed caste-ridden Hindu masses. The sufis composed Arabic as well as Persian poetry in honour of God, Holy Prophet (peace be on him) and other Muslim heroes. Wherever these sufis went in Bengal they were flocked by Hindu masses. Message of the sufis to the oppressed and exploited Hindu masses was certainly encouraging and life giving, while the practical side of their (sufis') life was still more impressive and, in certain cases, miraculous. In spite of the fact that the sufis were received with great reverence and honour by the highest in authority, they mixed with the commonest of Bengalis in such a way that the latter felt completely homely and most comfortable in their company. The overall result of sufis' work was mass conversion of Hindus into the Islamic fold. Bengalis, who accepted the influence of progressive Muslim culture most, accepted Islam, revolutionized their outlook and became progressive overnight.

These convert Bengalis did not contribute towards the development of Bengali language. That was due to the fact that the moment they accepted Islam, before or after the establishment of Muslim rule over that part of India, they started considering themselves an integral part of the world-wide brotherhood of Muslims. The outlook of every individual was thus widened no sooner than he accepted the religion of Islam. Bengali Muslims did not care to go after the development of Bengali language, because of the sudden breadth in their vision and also because they felt stronger ties with the Arabic and Persian languages. This radical change in the outlook of Bengalis should not give any surprise to my readers, because even change of a far greater degree has been manifested by the owners of rich cultures and well-developed languages no sooner than they embraced Islam. Naturally, contribution of Bengali Muslim writers was almost exclusively towards the great pool of Arabic and Persian. Moreover, in these two languages, apart from all other attractions for neo-Muslims, Bengali Muslims found a better vehicle for the expression of their suppressed and oppressed thoughts.

The other class of Bengali-speaking Bengalis, which too felt the impact of the progressive Muslim culture, was that of non-Muslims, i.e., Hindus. And they did not embrace Islam, because their thinkers started thinking seriously of reforming the social order of their society, which was the creation of the limitations placed by their religion. It was due to various factors that the Hindus did not alienate from the Bengali language. But the Hindus too got divided into two groups. One consisted of the higher stratum of Hindu society, while the other consisted of the lower one. Hindus belonging to the higher stratum were equally unmindful of the progress of Bengali language; they learnt Persian and Arabic and made their contributions just like Muslims towards the great pool of Persian and Arabic literatures. On the other hand, Hindus belonging to the lower stratum consisted mainly of illiterate people, who were incapable of making any substantial contribution for the development of Bengali language. But since Muslim sufis were composing in Persian and Arabic, and people were finding attraction in their poetry, Hindu saints also started composing in honour of their heroes in Bengali, which could

be understood by their common people. Thus, the Hindu saints contributed, according to their own capability, towards the development of Bengali language.

This has been one of the noblest of characteristics of Muslim rulers that they always and everywhere patronized many things belonging to non-Muslims living in their domain, and extended their protection and help the moment they felt, they needed them. And in case anything even belonging to their enemies looked progressive to them, these Muslim rulers never hesitated to own it in order to expedite the pace of its progress. Muslims always aimed at progress; they did not undo anybody's labour. However, this was the other specific factor which gave impetus to the development of Bengali language that it caught the attention of Muslim rulers of Bengal. And it was in keeping with Muslim traditions that Muslim kings in Bengal extended their patronage to Bengali language. That was enough, and kings were followed by the highest and the lowest in that respect. The names of individuals which need special mention, in this connection, are those of King Hussain Shah, Nasrat Shah and General Pargal Khan. They gave a place to Bengali and did pay their special attention towards its development on one hand and encouragement amongst their people on the other.

As a result of the clash of two cultures — Hindu and Muslim — release of different forces took place. Force had, therefore, been clashing with force for a pretty long time, while Bengali language too was forcing itself ahead, that Shree Chandi Das, born in 1400 A.D., appeared on the scene as the pioneer and the first great poet of Bengali. He was a lyric poet of a very high order. He mainly composed love poems in honour of lord Krishna and Radha Rani. He was more a saint than a poet. Because he gave vent to his noble ideas through Bengali poetry, he was called a poet. Shree Chandi Das started the first school of Bengali poets. Once a candle is lit, it becomes fully capable of lighting any number of candles. Shree Chandi Das was a noble character and really a great sage. Since he expressed his noble ideas in Bengali, Hindus flocked around him. Since Hindus held Shree Chandi Das in great veneration for his piety, and liked to hear and read what he had written, Bengali poetry gained greater popularity.

And since the poetical works of Shree Chandi Das had a great attraction for the Hindus, and were considered capable of inspiring their following generations to noble deeds, Bengali Hindus started working for the progress of Bengali language, in which Shree Chandi Das' work was preserved. Many Hindu poets of quite a good stature followed Shree Chandi Das. And naturally, his following generations of poets composed poems in his honour as well.

Thus, Bengali language set-out on the road to progress. It attained further importance, and developed greater attraction in itself, for even the ignorant and absolutely illiterate Hindus of Bengal when Kasi Ram translated the Mahabharatta, and Krittibas Ojha Ramayana, into the Bengali language.

Bengal was administered by governors, appointed by Muslim emperors from 1202 to 1340, while from 1340 to 1539, it was ruled by governors, who had asserted their independence from the centre. Whatever the reasons, comparatively greater progress took place in the Bengali language during the period of independent governor's rule over Bengal.

SECTION V

Development of Bengali (1500 to 1576 A. D.)

There was again a lull in the development of Bengali language during almost the whole of sixteenth century. It proved as unproductive as the thirteenth century so far as the appearance of an important Bengali poet was concerned. One of the reasons for the lull might have been the political instability in Bengal during this period. The governors' rule over Bengal was replaced with Pathan rule in 1540; but that too was finished by Akbar in 1576. Naturally, political affairs of the country had their great repercussions on the overall activities of the people. And of all the circumstances political instability is not in the least conducive to any progress in a budding language. Nevertheless, establishment of Pathan rule over Bengal, for a period of thirty-five years, too did not in the least prove harmful to the development of Bengali. Excepting for the factors, over which there is no

human control, every other possible facility was available for its development. In fact, appreciation for Bengali language was increasing amongst Muslims in general. But since the birth of Bengali poets as well as their rise to eminence was far beyond the reach of any human being, no such personality came to the fore. However, it should be borne in mind that great germination for the greater development of Bengali language in the following centuries took place during the sixteenth century. The lull in question really preceded the storm.

Shree Chaitanaya (1486-1533) was the product of the undercurrent gaining strength amongst orthodox Hindus against the success of sufism. He, therefore, worked for the revival of Hinduism, which had already been helped to survive by the establishment of sufistic school of thought in Bengal. Shree Chaitanaya rose to eminence during the sixteenth century. He was not a poet but a reformer, rather a saviour for the oppressed Hindus. He did work for the emancipation of Hindu masses from the Brahmins' hold. The greatest contribution of Shree Chaitanaya towards the existence of Hinduism in Bengal, is that he made the theory of "personal devotion to God" — known as well as preached among Hindus for a long time — a reality. And the way he propagated that theory, that did help the development of Bengali language as well. He was, quite naturally, followed by many Hindu saints, poets and thinkers. Not only that but a movement, known as Vaishnanism, was started which gained the greatest strength and popularity during Mughal rule.

Origination and the great rise of Vaishnanism during Muslim rule over Bengal proves one thing beyond even a shadow of doubt : Muslim rulers as well as the Muslim masses had the unique religious toleration. More so, because Muslim rulers as well as ordinary Muslims considered the preaching of Islam an obligation, and many of them quite faithfully discharged it. But they never bothered for the unfavourable atmosphere Vaishnanism Movement was creating for the propagation of Islam. It is a great thing that Muslims, in spite of holding absolute political power, let the Hindus preach the opposite of what Muslims did. Not only that but the followers of sufism encouraged and gave a helping hand to the movements launched for the revival of Hinduism in Bengal and elsewhere too.

SECTION VI

Development of Bengali (1576 to 1765 A. D.)

Conquest of Bengal by Akbar in 1576, and its position, as one of the eleven provinces of the Great Mughal Empire of Agra, ushered it into an era of immense and unprecedented prosperity and progress in all respects. Things, like the development of languages, too, get an impetus in such a healthy atmosphere but the advantages, which accrue to them, and make their progress possible, do take time to be felt and appreciated. Accordingly, the development of Bengali language was ensured; but circumstances did take due time to produce Bengali writers worthy of the time.

Islam in Bengal had exhausted the great force it once had but the advent of Mughal rule over that part of India gave another vigorous lease of life to it. It was once again administered by governors, called Subedars, who were appointed by the Mughal Emperor in Agra. A stream of great talent started flowing from the Mughal capital into Bengal in the personalities of governors, generals, counsellors, secretaries, soldiers and, above all, a great scholarly class of people. Then, the government employees of the higher cadre were transferred from one province of the Mughal Empire to another after every three years. Thus, the flow of fresh waves of culture into Bengal went on becoming stronger and stronger. And after Bengal had established itself under Mughal rule, and its administration had proved its worth, a large number of scholarly Muslims from many parts of India as well as abroad sought their permanent residence there. Thus, the local Muslims once again benefitted from the fresh incoming Muslim talent. And this time, Muslim culture made its existence in Bengal felt with a greater grandeur. Hindus too benefitted from the new influx of Muslim culture, which further made the circumstances favourable for them. There was no check on them as there was none thithertofore. Permanent settlement of a good number of foreign and fresh Indian talents in Bengal did give a fillip to the progress of the province. Scholarly class of Bengal, then, consisted mainly of, apart from Indians, Arabs, Persians, Turks and Mongols.

The whole of seventeenth and greater part of the eighteenth century proved themselves most favourable for further development of Bengali language. The number of Muslims — Bengali, Indian and foreigner — was increasing every day. And that was necessitating some contribution by Muslim writers in Bengali poetry for the benefit of its ever-increasing number of speakers. Moreover, everything young has the magnetic attraction in itself, and similar was the case of Bengali. However, Bengali ultimately caught the attention of some of the learned amongst Muslims. Some Muslims started thinking seriously of enriching Bengali by translating certain works from Arabic and Persian for the propagation of Islam and benefit of Bengalis. While the previous Muslim rulers of Bengal had proved themselves appreciably favourable for the development of the Bengali language, the Mughal period surpassed the previous ones; and Bengali language attained great heights during this period.

Persian remained the Court language in Bengal throughout Muslim rule. Records of all the government offices were maintained in Persian. Before the Mughal conquest of Bengal, i.e. during Pathan rule, from 1540 to 1576, as well as during the rule of independent governors, Persian knowing Bengalis, irrespective of their religious affiliations, used to be appointed even to the higher posts in Bengal administration. Besides other factors, that was due to the non-availability of loyal persons from any other source. But its result was that Persian had become the language of Bengal.

Advent of Mughal rule over Bengal slightly changed the practice, followed till then by their predecessors so far as the appointment of Bengalis to higher posts was concerned. The reason for this change was mainly political; yet availability of a good number of experienced hand in United Provinces, Punjab and Delhi did induce the Mughal Emperor to make a departure from his predecessors' practice in Bengal. Moreover, non-Bengalis, from the aforesaid areas, were considered more faithful and loyal to Mughal throne; and they could, therefore, comparatively be relied upon more than others. Above all, posting of such individuals in a province far away from their native places was another way of guaranteeing their loyalty to the Mughal

Emperor. Since Mughal Empire covered almost the whole of India, including Afghanistan, loyal and faithful persons were always kept in reserve in Agra or Delhi by the Emperor. It was due to the aforesaid reasons that the Central Government in Agra or Delhi quite often appointed non-Bengalis to the higher posts in Bengal, like any other province, in spite of the fact that a good number of hands were required because of the elaborate system of provincial government. Since every three or four years every high government official, including the governor of the province, was transferred from Bengal, they did not get enough time to learn Bengali well in a leisurely way. And they would have acquired a very sound knowledge of Bengali had it not been easy for these officials to discharge all their duties faithfully without learning it: Persian language was quite common throughout Bengal. So, this advantage counteracted the necessity of their mastery over Bengali language. Persian language and Muslim culture had gradually reached even the courts of Hindus Rajas including those of Burdwan and Nadia. The noblemen too were not free from the aforesaid influence. In fact, not knowing Persian during those days was a great handicap for anybody, because its speakers were reigning supreme not only in Bengal but throughout India. Muslim influence in the court of the Rajah of Nadia is better described in the various writings of its poet-laureat, Bharat Chandra Ray Gunakar. However, with the exception of a few top-most important posts in Bengal administration, Bengalis used to be appointed to all other posts. And the slight change in Mughals' policy in that respect did not make much difference. Many new channels, which provided a decent as well as honourable living for the Bengalis, had been opened with the advent of Mughal rule over Bengal; and the Persian-knowing Bengalis were nicely absorbed in them. That is the main reason why popularity of Persian too further increased in Bengal during the Mughal rule.

Change for the appointment of Bengalis to higher posts once again came when Murshid Quli Khan established his own dynastic rule over Bengal. Since he had no reserve of Persian-knowing non-Bengalis, like the Mughals, to fall upon, and since he needed the cooperative hand of the Bengalis most, he started appointing Persian-knowing Bengalis to higher posts as well.

Thus, Persian-knowing Hindus as well as Muslims again held higher posts in the Bengal administration. This policy of Murshid Quli Khan gave another great impetus to the spread and popuarity of Persian amongst the Bengalis. And at the same time, the break off with Delhi made non-Bengalis' permanent stay in Bengal possible. Thus, they got time to learn Bengali in a leisurely way as well. Consequently, Bengali was also benefitted from the longer stay of non-Bengali officials.

The most welcome feature during Mughal rule, in regard to the development of Bengali language, was the emergence of many Bengali poets from amongst the rank and file of Muslims. Daulat Qazi, Syed Alawal and Bahram Khan belonged to early Mughal period. Daulat Qazi composed the famous "Lore-Chandrani", while left "Sati Moina" unfinished which was afterwards completed by Syed Alawal. It was the scholarly poetic genius of Daulat Qazi which elevated Bengali poetry in the estimation of the cultured class in Bengal. His ode to the twelve months, entitled "Bara-Mashya", is an invaluable treasure in Bengali literature. Daulat Qazi was well-versed in many languages, including Arabic, Persian and Sanskrit.

Syed Alawal is the greatest amongst the old Bengali poets. He was a semi poet-laureat at Arakan court for some time. No other Bengali poet ever acquired such a position. Alawal introduced fairies and their love for human beings in Bengali language for the first time. Amongst his outstanding works are "Tuhfa", "Haft Paikar", and "Saiful Mulk Badiuj Jamal". He also translated "Sikandar Nama" from Persian. Syed Alawal's masterpiece, which will last with the Bengali language, is a book named, "Padmabati". This book was originally composed in Hindi by Malik Mohammad Jaisi. The same has been translated with a masterly art by Syed Alawal. Competent authorities, like Dr. Dinesh Sen, considers Syed Alawal a poet whose standard was higher than that of his great successor of a century later, Bharat Chandra Roy. Syed Alawal, like every other educated Muslim of his time, was a linguist. He had mastery over Arabic, Persian, Sanskrit, Hindi, Bengali and Brajaboli.

These two Bengali Muslim poets of great stature were followed by many Muslim poets, notably Syed Mohammad Akbar, the author of "Zebul Mulk Shama Rukh", Eradat Ali, the

author of "Sahih Gule Baqawali", Qamaruddin Ahmed, the author of "Shah Emran-Chandrabhan", Abdul Ghaffar, the author of "Noorbakht-Nowbahar", Abdul Karim, the author of "Qamruzzaman-Bedoura" and many others.

We have seen how Muslims, as a result of several factors, started contributing towards the development of Bengali language by composing poetry. And the fact that their poetry was of a high standard, proves Muslims real contribution towards Bengali.

With the march of time great benefits of Mughal rule over Bengal were unfolding themselves in every walk of life. Bengal was prospering and its trade relations with the far off western lands were on an ever-increasing trend. Ships of different nations were coming and leaving Bengal with merchandise by the middle of seventeenth century. News of Bengal's prosperity was further spreading, like the fire in a jungle, in all the four corners of the civilized world. Moreover, the people of this province received every settler with open arms. The result was that Arabs, Persians, Mongols and Turks had started coming like a stream for permanent settlement in Bengal. A good number of these incoming settlers were great scholars. Many of them were philosophers, scientists, physicians, traders, etc., etc. In short, almost every one of the new-comers was a specialist in his own vocation. Immigration of eminent Persians into Bengal was further accelerated in the late seventeenth century when the Safavi Royal House of Persia fell into rapid decay, and innumerable scholars left that country. The climax of these scholars' influx from Persia was touched after Murshid Quli Khan had asserted his independence in Bengal. He, thereafter, welcomed and honoured the wandering talent and piety of Persia. Bengal throughout Mughal rule hummed, to the maximum, with activities and festivities. Continous arrival of fresh light from the west made this province unique in many respects. The cultured society in Bengal consisting of Muslims and Hindus, derived full benefit from every infusion of the fresh talent from the west.

One of the important figures amongst Hindus, in terms of those contributed towards the development of Bengali language by composing Bengali poetry during the seventeenth century,

was that of Mukanda Ram. He, apart from his other poetical works, left two admirable poems, "Chandi" and "Srimanta Saudagar". With Bharat Chandra, another Bengali poet of the seventeenth century, the list of old Hindu poets came to a close.

Music and painting in Bengal were not deprived of Mughal rule's benefits. They progressed well during this period. Introduction of Arabic and Persian tunes — particularly ghazal — added to the beauty and attraction of Bengali poetry when sung by ballad singers and sufi minstrels. Musical instruments like Sarinda, Tanpura, Kanun, and Robab, which have been popular throughout Bengal, were imported from outside Bengal by non-Bengalis during Mughal days.

In view of the fact that Persian-speaking but Arabic knowing Muslims continuously ruled over Bengal from 1200 to 1765 — a period of over five and half centuries — can we imagine the influence of their languages — Persian and Arabic — on Bengali? It may also be recollected that Bengali was then in the earliest stages of its development and belonged to the conquered people. As against this, Persian and Arabic were the matured languages; and, above all, belonged to the conquerors. Then again, it was under the patronage of Muslims that Bengali language was made to make progress. Influence of Arabic through Arabs' contact with Bengalis from early eighth century is another factor, which influenced Bengali with Muslim culture. Above all, the volume of Arabic and Persian influences over Bengali went up with the ever-increasing number of Muslim converts in Bengal. Then, the great influx of the wandering Muslim talent into Bengal had its own peculiar effect on the development of Bengali language. Emergence of linguist Muslim Bengalis, as Bengali poets, in the seventeenth century did make Bengali accept more and more influence of Arabic and Persian languages. The ever-increasing number of Muslims in Bengal made Persian and Arabic influence all the more immeasurable over Bengali. In short, there were innumerable and unimaginably weighty factors which made Bengali accept more and more Arabic and Persian influences. Muslim culture was in dominance throughout Bengal. Bengali Hindus were getting impulses from everything Muslim to introduce reforms in their social order and were copying Muslims in many walks of life. There did not, therefore, exist anything which stood in the

way of acceptance by Bengali language of Muslims' great influence. In view of the above factors, and the long period of Muslims' rule over Bengal, can anybody imagine the volume of Muslim's as well as their languages' influence on Bengalis and their language — Bengali — at the time Bengal's administration was taken over by East India Company in 1765 from Muslims? What happened thereafter we will see in the following pages.

SECTION VII

Development of Bengali (1765 to 1857 A. D.)

Since an absolutely new and radically different era in the development of Bengali set in simultaneously with the advent of British rule in Bengal, I would make a cursory review of East India Company's history. The East India Company was permitted by Jehangir, the fourth Mughal king, in 1608 for the first time to establish its trade office in Surat. After some time the permission was withdrawn but again granted in 1612. Sir Thomas Roe came to Jehangir's Durbar as the accredited Ambassador of the King of England in 1615. He stayed for three years and succeeded in obtaining concessions for the East India Company. It was in appreciation of the services of an East India Company's doctor, named, Boughton, that the Company was given by Shahjehan, the fifth Mughal king, in 1650 the unique privilege of doing duty-free trade with Bengal and to establish trade office in Hooghly and other parts of the province.

The East India Company laid the foundation of Madras in 1639 and built its first fort on Indian soil there. It also laid the foundation of Bombay in 1668. It laid the foundation of Calcutta on the bank of Hooghly in 1690 and about six years later built Fort William.

After establishing its offices in India, the East India Company carried on business and made a lot of money. It kept itself almost aloof from the irritating sort of subversive activities so long as the Mughal Empire remained intact and was

headed by strong kings. On the other hand, Portuguese, who were doing business with India even before the arrival of Englishmen, were openly indulging in piracy and were forcing Christianity on Indians in the areas of their influence. And these factors were responsible for Portuguese's interest getting one blow after the other in India. But Englishmen, who then realizing the demand of the time, did not do such things openly, although they too were no less pirates as well as bullies so far as the enforcement of Christianity to serve their selfish ends were concerned.

French had also established their trade offices in Surat and Masolipattam some time in 1664. And they laid the foundation of Pondicherry in 1674. French too were behaving, like the English, and were minting money in trade. But both were thoroughly and patiently studying the political, religious and economic affairs of the whole of India. They were also watching with great interest the wars of successions, after the death of Mughal kings, amongst their heirs and were assessing the overall effect of such wars on the political ascendency of Muslims in India. The English as well as French in India were calculating and tabulating all sorts of information, and after drawing inferences from them on the spot they were dispatching them to their respective headquarters in England and France.

Mughal, rather Muslim, rule over India attained its meridian during Aurangzeb's time. He died in 1707 and the decline in Muslim power immediately set in. Aurangzeb's successor proved himself most incompetent, while Syed Brothers made a complete mess of the right or procedure of succession to Mughal throne in Delhi. Mughal Empire then spread in the whole length and breadth of India and was divided into provinces. Each province was headed by a governor (Subedar); the governors were watching the drama of succession to Mughal throne played in Delhi. After the entry of Nadir Shah into Delhi in 1739 as a victor, the prestige of the Mughal Central Government was very much lowered with the result that Ali Wardi Khan in Bengal, Sa'adat Khan in Oudh and Nizam-ul-Mulk Asif Jah in Deccan asserted their independence. Rohailai became independent in Rohailkhand while Punjab too was detached from Mughal Empire.

All this drama was being witnessed by the East India Company of England, and the East India Company of France. In fact, toppling down of the Mughal Empire, and its fragmentation, had become pretty clear to both the Companies some time after the death of Aurangzeb. Accordingly, both had started planning and plotting, not for the situation they found in 1740, but even for 1840. That is the reason why Englishmen in Madras, and French in Pondicherry, had started strengthening their respective positions. Englishmen wanted to finish the influence of the French from India, while French were after them. Each Company was becoming certain of its political ascendency in India, if it could finish its rival.

It was in 1748 that Nizam died and his son, Nasir Jung, succeeded him without any trouble. But the French Company instigated Muzaffer Jung, son of the late Nizam's daughter, to stand as a claimant for his grand father's throne. While the trouble was thus being brewed in Hyderabad, the French also instigated Chanda Sahib to claim the throne of Karnatik. However, the French, Muzaffer Jung and Chanda Sahib defeated the Nawab of Karnatik in 1749. The Nawab was killed during the war, while his son, Mohammad Ali, took refuge in Trichnopoly. Meanwhile, Chanda Sahib was made the Nawab of Karnatik. And he gave a fertile territory to the French. Englishmen were getting very much worried because of the rise in French influence and power. They, therefore, decided to give their support to the opposite parties — Nasir Jung, the Nizam of Hyderabad and Mohammad Ali, the son of the late Nawab of Karnatik. Nasir Jung, the Nizam of Hyderabad, and Muzaffer Jung, the French inspired claimant for Hyderabad throne, were killed during the war but the French succeeded against English in Hyderabad and Salabat Jung, a brother of Nasir Jung, was made Nizam by French general, Bussy, who also stayed in Hyderabad in order to fleece and control the activities of the new Nizam. The French made new Nizam give them the territory of Northern Sircar. Thus, French influence was established all over Deccan, while position of the Englishmen became precarious. But the Englishmen succeeded in getting the throne of Karnatik to Mohammad Ali, who was recognized as the Nawab of Karnatik in 1755. Thus, the second war of Karnatik came to an end.

Because the Seven Years war had broken out between England and France in 1756, both declared war on each other in India as well. In fact, both were getting impatient to exploit Muslim princes and build an empire in India. And that could not be accomplished unless the rival, each one considered, was completely eliminated from the political arena of India. Nizam of Hyderabad was getting tired of French pressure through Bussy, who continuously stayed in Hyderabad for about nine years, just as the Nawab of Karnatik was getting tired of the English. However, Bussy was sent for from Hyderabad by his Governor and Commander-in-Chief in India to attack Madras in 1758. Nizam was enticed in the absence of Bussy to align with the English. Since Nizam wanted to get rid of French yoke and, thinking that the Englishmen may prove better, he joined hands with them. Thus, French influence over Hyderabad ended, while English established. The war between the French and English continued and the former were defeated by the latter in 1760. The territory of the Northern Sircar, which was given by the Nizam to the French, was occupied by the English. Pondicherry, the French stronghold, was also occupied by the English in 1761. Although Pondicherry was returned to the French in 1763, but their influence from Deccan was finished for ever. Thus, the French met their political death in India, while the English emerged successful to wear the crown of Indian Empire in the time to come.

Before I come to the so-called conquest of Bengal, I would like to say a few things as its preface. The Englishmen had not fallen from the firmament when they went to Jehangir's Durbar for the first time. They belonged to Europe and knew Muslims very well. The words 'Muslim' and 'Islam' were as obnoxious to them as anything. Then, these Englishmen saw the grandeur of Mughal Durbar. They saw great prosperity amongst the common Muslims as well as Hindus and their very good relations with each other. The more the prosperous, happy and contented, they saw Muslims and Hindus, their greed increased, while their desire for the ruination of Muslims leapt to great heights. The more the Englishmen studied the situation, so far as Muslim prosperity was concerned, the more shocks they received. Consequently, the more inveterate enemies of the Muslims they became.

The Englishmen had noted the great prosperity amongst the Muslims and Hindus no sooner than they came to India but their one century old trade relations had fully confirmed their first impression. Still one thing was conspicuous; and it was that the Muslims were far ahead of Hindus in education, trade — not shopkeeping — commerce, industry, agriculture and soldiery not only in Bengal but throughout India. Muslims were the artisans and they were the backbone in all other trades. Muslims owned and ran the cottage industries: they were the workers in heavy industries as well. In short, every individual Muslim was a specialist in one trade or the other. Muslims and Hindus both were the landlords and both were the tillers of soil. Tillers of the soil were then as happy as landlords, who were landlords in their capacity as government officials. It was so throughout India, irrespective of anybody's religion, that one was the earning member of the family and the rest depended on him. The earnings of one individual were more than enough and, that was the reason why, the rest of the members of his family just enjoyed. There were in fact the people who worked only for a few days and earned enough during those days to last the whole year. The people who worked only once in a year too did exist and supported their large families. All that prosperity was due to the fact that there was no exploitation of any kind. The common people — Muslims and Hindus both — were honest and pious. They spent their spare time in useful or idle pursuits. There were no restrictions on them, while attractions did exist for useful pursuits. And people were discouraged from indulging in idle pursuits. Another point, which had struck the landlord-ridden Englishmen, which they all the time kept in mind, was that Hindus were in majority in India, while Muslims in minority. Yet, Muslims ruled the country. The Englishmen, after the death of Aurangzeb, took great pains to exploit the aforesaid point in their favour, and they fully succeeded in their mission.

Now, if the position in regard to Hindus' comparative backwardness is not explained, at least in a cursory way, the dishonest critics of Muslims will more easily deduce that Muslims kept Hindus backward or reduced them to backwardness. It is a historical fact that the comparative back-

wardness of the Hindus during Muslim rule was not the creation of the Muslims. To be frank Muslims' present-day backwardness throughout the Indo-Pakistan sub-continent is partly due to the Hindus.

Muslims came to India as conquerors. After they established their kingdoms on the Indian soil, they built everything *de novo* and made great progress exclusively because of their own genius. Moreover, these Muslims belonged to the areas in which questions like scientific and literary progress were the subjects discussed by the common people. Scientific progress and retrogress were then playing hide and seek in the then Muslim world. Then again, Muslim scholars were wandering, and wherever they settled, progress was a certainty. A very large number of such scholars came to India. Muslims taught Europeans from A to Z. Muslim scientists worked even for man like Hulagu. They proved themselves the lovers of progress; it mattered little to them for whose benefit they worked. How could they deprive Hindus of what they had! Besides everything else, Muslims never developed the tendency of benefitting at the cost of others: their history is a witness to it. And such an attitude of the Muslims was due to the fact that they could themselves compete collectively as well as individually with any nation or individual in any walk of life. No nation of the world can charge Muslims for checking the progress of the country they conquered. In fact, during those good old days Muslims were the embodiment of progress. Wherever they went, they took prosperity and progress with them. They did not, at any time or place, undo Hindus' progress in any walk of life.

This is an undeniable fact that Muslims freed Hindus from hundreds of bondages and helped them make progress and become progressive. Hindus' religious laws were incapable of coping with the demand of the progressive human society. That is the reason why they, in general, clung to them. Muslims helped Hindus a lot in this respect as well. Muslims could not go beyond a certain limit in order to influence Hindus reform their religious laws, because that looked to them interference in the religious affairs of the Hindus. And that was the thing Muslims never wanted to do. I am unable to name, what is it due to, that Hindus, even after accepting

Muslims' progressive influence for centuries, and Englishmen's influence for two centuries, aspire for the enforcement of Hindu laws throughout India. Such is not only the demand of illiterate Hindus but man like the late Mr. Gandhi died in the twentieth century longing to enforce his religious laws in India. Division of all the Hindus into four separate profession-wise categories has been one of the greatest hindrances in their progress. A man belonging to one category could, under no circumstance, go to, or adopt the profession of, the other. He must die in the profession of his forefathers. The greatest irony of this division is that the people belonging to one category are looked down by the others, because certain professions are considered low, while the people belonging to another category are held in great reverence, because their profession is considered high and noble. And such an impression has been engraved on the minds of the Hindus. Moreover, Hindus have been the most superstitious people. They have been worshipping trees, snakes, cows, etc. Not only that but they hold cow-dung and urine as sacred. They drink cow urine and sprinkle it over even their eatables, while use cow-dung as whitewash, particularly to purify their kitchens. How can such a people be expected to continue making progress in an ever-changing world ? Whatever progress Hindus had made in any walk of life at any time was undone at their own hands. Of course, those Hindus who learnt Persian, the language of the Muslim rulers of India, and accepted the lead given to them by Muslims, did make progress during Muslim rule, while the others remained where they were.

The great difference between the Muslims and the Hindus throughout the Indo-Pakistan sub-continent, so far as their present-day position in any walk of life goes, bears testimony to what I have said in the last sentence of the foregoing paragraph. The Indians, who did not learn English even after the advent of English rule over India, were ultimately left behind, while those, who learnt it, went far ahead. Hindu scientists are making their due contribution today in International Forums on Atomic Energy, Cosmic Rays and on various other highly advanced scientific subjects, while the number of English-knowing Muslims is not enough even to fill all clerical posts where English-knowing persons are required. What is

it due to ? Muslims, who were the synonyms of learning and progress till yesterday, not only in Bengal but throughout India, are today the synonyms of backwardness and unprogressiveness. As against this, Hindus are today just the reverse of what they were till yesterday. Yet they are mentally as narrow as yesterday. And that is due to the drag their religious influence has over their minds. Hindus, who are Hindus in name only, have a broader outlook because of the absence of the unnecessary drag on their minds. Then again, why Madrasi and Bengali Hindus are far ahead of Rajput and Kathiawari Hindus so far as the scientific and literary progress are concerned ? Whatever the reply, the same will explain the comparative backwardness of the Hindus during Muslim rule. Just because Muslims were not allowed by the Europeans to continue making scientific progress in their respective languages, while they did not study the languages in which scientific work was done during the same period, they became backward as well as poor throughout the world. If one reads even the blackened Indian history of Muslim period, one will find oneself helpless to admit the great prosperity and progress Muslim rule over India had brought in its wake. And that proves that Muslims did not undo anything belonging to the Hindus. But since the enemies of Muslims, who have been in fact their oppressors, take great pains to make any impartial individual look at the past of the Muslims in the light of what have they been made today, he has no alternative but to form an opinion, which is most glaringly contrary to facts. Muslims have never been as degraded and degenerated as they are today.

The East India Company, rather the government of England, did not approve of Muslim supremacy in India even at the time the former was specially favoured by the latter. It was, however, due to multiple reasons that the government of England had been desiring the fall of Muslims in India irrespective of Englishmen's gaining political ascendency in India. And since the English government considered Hindus harmless as well as a good lever against Muslims, it wanted to help them. This was due to multiple reasons that the Hindus had been in close contact with the East India Company ever since it opened its offices in India. Many of them had learnt English language and had also become somewhat loyal to the Company because the latter tactfully handled them. Since the East India Company had

been minting money in India, it did not at all matter to it to please its Hindu staff by paying them more than what they deserved. But such diplomatic gestures of the Company did have the desired effect on them.

The East India Company was, after all, a business concern and belonged to the nation known to the world even today as the nation of shopkeepers. Its only aim — whatever the ways and means — was money-making. It was in consonance with the unscrupulous methods of money-making as well as seeking the downfall of Muslims, that the Company finalised its master plan of antagonizing Hindus against Muslims. And since it had started dreaming of its own political supremacy in India, Muslims were all the more considered by it as its greatest enemies. That was the reason why its responsible officials started clandestinely creating and marshalling anti-Muslim forces with greater vigour to serve Englishmen's ends. The Company was in a very tactful way exciting Hindus' sentiments by calling them "the real masters and rulers of India", while depicting Muslims as "the intruders on the sacred Indian soil" who oppressed and suppressed the "chivalrous Rajputes and took their women in wedlock". Hindus were reminded of the days of Ashoka, and everything Hindu was praised. They had already been encouraged to learn English in order to acquire clerical jobs, etc., with the Company. They were further enticed through different means. Since the Hindus employed by the Company were closest to it, and were also liable to be influenced most, they were used as pawns in many ways for the unnecessary enhancement of the Company's prestige and reputation on one hand and for creating ill-will against Muslims amongst their people on the other. All the Hindu employees of the Company were used in general, while some of them were assigned specific political piece of work. The Company had successfully been doing its anti-Muslim work amongst its Hindu employees after making them pretty loyal to itself, while its second target were the Hindus, who were not in its service but were somehow connected with it.

Hindus had been helped in the real sense of the word to establish themselves in various walks of life at all the places, including Calcutta, by the Company. The Company left no

stone unturned to befriend Hindus. Its white staff in Bengal was learning Persian but was instigating Hindus for the development of Bengali and study of Sanskrit, while discouraged them in an indirect way from learning Persian and Arabic. In short, the Company poisoned every Hindu, who came into its contact, against Muslims, while did leave no stone unturned to impress upon them its friendship. So much so that it succeeded in engraving on the minds of certain Hindus that they had a cause to fight for. And it posed as if it had their so-called cause nearest to its heart. Such preachings, with the attraction of money, position and promises for the future, could certainly not go unheeded nor could remain confined within the four walls of Fort William in Calcutta or any other Company's den.

The process of baptizing the Hindus through Christian missionaries, who were working side by side with the fifth column of the English government, was proceeding according to Company's plans. Hindus, who were already loyal to the Company as its employees, were further brought nearer to it after their conversion to Christianity. Thus, they were further antagonized against Muslims. Then, Muslims of the Middle East were depicted as pirates rather beasts in the eyes of the neo-Christians of Bengal, as of elsewhere. It did not end here, but the neo-Christians were told that Muslims had done incalculable harm to the Christian world. Lies and most brazen lies were put down their throats with the sole object of making them as far anti-Muslim as possible. In short, working against Muslims, and helping the Christian East India Company, were made the articles of faith of the neo-Christians in India.

So, after digging Muslims grave in non-Muslim camps, the East India Company turned towards Muslims. It had most secretly and very slowly been working in other camps for a long time, but it got the chance of digging Muslims grave in Muslim camp only after Aurangzeb. It started looking for a disgruntled near relation of the ruler of a Muslim state, in which the Company had some interest or desired to establish it. Having traced him, verbal or written promises were taken from him to grant certain concessions to the Company after he had ascended the throne. He was then asked to carry out a certain plan, or directed to another ruler,

who had already, somehow, been induced to help him acquire the throne. In short, as a result of Company's intricate manoeuvring, the ruling prince was deposed and the individual supported by it was enthroned. Thereafter, the Company assessed the benefits accruing to it from the new ruling prince of that state. If expediency, or the consideration of more benefits demanded his removal, the Company started negotiating and bargaining with the deposed prince if he was alive. In case he was dead, his son or anyone of his relations was induced to rise against the "usurper of his father or relation's state". The processes of enthroning and dethroning used to continue till the State, which was made the bone of contention between the two factions of the same family, did not ultimately become the exclusive estate of the East India Company, and the personal treasurers of the princes involved were not completely transferred to its coffers. Any war, rather a petty quarrel, which was fought on Indian soil sometime after the death of Aurangzeb, directly or indirectly benefitted the Company, while the belligerents were the real losers. And after the treacherous fall of Bengal, it was absolutely an ordinary thing for the Company to instigate and help one prince against the other for its exclusive benefit.

The East India Company corrupted the princes, instigated their relations to rise against them and bribed their officials. The same methods were consistently adopted throughout India. The Company exploited Indian queens against their kings, sons against their fathers and brothers against brothers. The Company did not desist having recourse to the debasest of means for the achievement of its political ascendency in India. In short, the treachery of the Englishmen was fully manifested in dealing with the Indian political affairs. The ultimate establishment of East India Company's government over India is in itself an unperishable proof of the fact that the blackest of human treachery, which cannot even be imagined of by a decent nation, was committed. This was the basis on which the Company had built the great Indian Empire.

This is now clear that the East India Company had clandestinely started a campaign against Muslims. And at the same time it was making frantic efforts to impress upon Hindus that it wanted to ameliorate their lot, and was working for their emancipation from Muslim yoke. Apart from making money

through various objectionable means in order to bear the expenses of its adventurous policy, the Company started openly meddling with the political affairs of India sometime after Aurangzeb. And it took more and more interest in this part of Company's activities than in those it was brought into being for. India was a big country consisting of a number of Hindu and Muslim principalities; and their number had increased after the death of Aurangzeb. The whole country was inhabited by Hindus and Muslims. Differences do exist even between two real brothers. It was nothing new that differnces did exist between Hindus and Muslims as well. But moles were presented to the Hindus as mountains by the Company. Moreover, the presentation carried with it some magical effect. All that was done because the Company's hope of establishing an empire in India as well as seeing the downfall of Muslims completely rested on the differences of Hindus and Muslims. And the more they were aggravated, the more things appeared beneficial to the Englishmen.

Instead of going into the detailed history of the so called fall of Bengal, which was then the richest province of India from production — agricultural and industrial — as well as trade point of view, I would recall some of the most important incidents, which led to its fall and the utter ruination of Bengali Muslims. Hints are enough to help my readers to bring to their minds the treacherous and intrigues-ridden chapter of the British history of the so-called conquest of Bengal. It was due to the impotency of Mohammed Shah Rangila, the Mughal Emperor of Delhi, that Ali Wardi Khan had become independent in Bengal as already noted. After Ali Wardi Khan's death, his son, Siraj Ud Daula, became the Nawab of Bengal. Kishan Das, a Hindu merchant, was busy in certain subversive activities against the Nawab as an agent of the Company. Siraj Ud Daula smelt it. But before Kishan Das could be arrested, he reached Calcutta. Siraj Ud Daula asked for him from the Company, which the Company did not comply. Moreover, it was busy strengthening Fort William; to which Siraj Ud Daula objected; but the Company did not care even for that. Thereupon, Siraj Ud Daula took possession of the Company's trade offices in his territory and occupied Calcutta as well. The unholy alliance between Clive, the Commander of Company's forces and Mir Jaffer, the

Commander-in-Chief of Nawab's forces, through Amin Chand, gave mortal blow to Muslim rule over Bengal in 1757. As a result of Company's treachery Siraj Ud Daula was slain, while Mir Jaffer was made the Nawab of Bengal. But Mir Jaffer's failure to pay the promised amount of money, as another price for his Nawabship to the Company, led to his dethronement. That was followed by the enthronement by the Company of his son-in-law, Mir Qasim, because he handed over to the Company the districts of Burdwan, Midnapore and Chittagong. Still, Mir Qasim proved himself an able administrator and not timid while dealing with the Comany and its employees. He gave a solid proof of his guts by shifting his capital from Murshidabad to Munghair, a place far away from Company's stronghold.

It was perhaps in consultaion with Marathas, who had started gaining strength after Aurangzeb, that the East India Company had planned the annexation of Bengal with its south India's zone of influence, which then extended as far as the extreme of Northern Sircar. But since the Marathas were completely crushed in 1761 by Ahmad Shah Abdali in the third war of Panipat, the Company felt almost free to do what it liked. And since the Company knew the people it was going to fight, it was dead sure of the effectiveness of its weapon — intrigue — which was really the only weapon in its whole armoury, and which alone could stand against the might of the Nawab of Bengal and others. Since the defiant attitude of Mir Qasim was not acceptable to the Company, it declared war on him too. After Mir Qasim was dethroned, Mir Jaffer was again made the Nawab of Bengal. Mir Qasim, together with Shah Alam, the Mughal King of Delhi, and Shuja Ud Daula, the Nawab of Oudh, was defeated by the Company. And in 1765 Treaty of Allahabad was signed, in which the Company made Shah Alam authorize it to collect revenues from Bengal, Bihar and Orissa. This is how the East India Company became the real master of Bengal; but still it kept, as a matter of expediency, a puppet Nawab in Bengal. This is known as "Dual Government". The dual system of government was, brought to an end in 1772 and the Company took over complete control of Bengal. But it still kept Nawab with absolutely no power. The Company exclusively ruled over Bengal and

fleeced Muslims till its Indian Empire was indirectly taken over by H. M's Government in London in 1784 in accordance with Pitt's India Act of 1784. Since Bengal was like the golden egg-laying goose to the Company, it could not affored to part with it. Moreover, since it wanted to establish an empire over the whole of India, the possession of such a goose was immeasurably beneficial. Consequently, the Bengal administration went on tightening its grip over Muslims of Bengal, who were considered the greatest enemies of the English rule over that part of India.

This is most amusing that a foreign trading company in a country like India should succeed in establishing its rule over it. Such a thing can happen only in Muslim lands and can be accomplished by Europeans alone. When Muslims rise they excel every nation and break all records. But when they degenerate they are, quite naturally, apt to reach the farthest point in the pit of degeneration. And this is what has happened in India as well. However, we are to study the overall effect of the establishment of Company's government over Bengal in general and over Hindu and Muslim Bengalis in particular.

The worst time for the Muslims of Bengal had come. Three or four generations of East India Company's directors had died cherishing the desire of exploiting and oppressing Muslims in India. But since their successors had consistently been manoeuvring for the fulfilment of their predecessors' desire, it came nearing success in 1757. And the time for which the East India Company had impatiently been waiting since 1757, after all, came when it took complete control of Bengal in 1772. The Company could do that earlier as well. But it did not do it because it was then considered inexpedient, while by 1772 all the storms had passed; and whatever were left, had little force as compared to the annihilating-power of Company's intrigues. And, therefore, the time was most opportune for the Company to blow its treacherous trumpets and beat its tyrannical drums. However, a method of slow poisoning was adopted by the Company in 1772 in order to crush Muslims living in Bengal. Unimaginable destruction of Muslims' property ultimately came in the wake of Company's government over Bengal. Bengal's capital was shifted in 1772 from Murshidabad to Calcutta. Thus, Calcuttta was made the centre of business and everything else,

while Murshidabad went to the background. And Calcutta had been used for a long time as a great nursery for the Hindus. Then, the so-called "Revenue Reforms" were introduced in 1772 to work as a double-edged sword against the Muslims. According to these reforms, the land was auctioned and the Company fleeced Muslims. Thus, the agricultural prosperity of Bengal was undermined. Plans were ready for the ultimate extinction of cottage industry, which was the backbone of Bengal's industrial economy. Thus, the great majority of Bengali Muslims, who earned their living from cottage industry, were to be stranded. And whatever industry could survive the blows of general nature, that was to be slowly forced to be closed through different means. However, the Company's government of Bengal made every possible effort to deprive the commonest of Muslims of his means of livelihood; and thus it really made them paupers. No class of Muslims, rather no individual amongst the Bengali Muslims was left immune; sooner or later he was hard hit by the Company. Political supremacy of Muslims in Bengal had already been taken away, while their economic prosperity was thus destroyed. And they were ruled with an iron hand. What could, under these circumstances, be expected to remain in them. Above all, since Bengal became the stepping-stone for the establishment of Company's Indian Empire, Bengali Muslims were unfortunately made to bear the real brunt of Englishmen's wrath against Muslims as well as the consequences of the Company's earliest expedient moves.

We have already seen how cunningly and farsightedly the East India Company was working to antagonize Hindus against Muslims and was preparing the former to replace Muslims in every walk of life throughout Bengal. Hindus had consequently established themselves in different walks of life in Calcutta. But the change in Bengal government opened a vast field for their great progress without competition from any quarter. Every facility was provided to the Hindus; and they availed of the opportunity. Since everything was being established anew, and since Hindus had already started learning new ruler's language — English — they established themselves in various walks of life and also became educated. Old centres of

industry and commerce were denuded of whatever was there and Calcutta was made the hub of Bengal in all respects. Since the Company was after the destruction of Muslims, and desired the construction of Hindus, it was beyond anybody's power to upset its programme. It helped the Hindus through hundreds of means. Muslim landlords had already been brought to their knees by the introduction of "Revenue Reforms" in 1772. And since these reforms had lost their imperialistic utility after about twenty years, they were replaced with the "Permanent Settlement of Bengal". A far greater portion of land was given, under this plan, in 1793 to the Hindus and they were made landlords. On the other hand, Muslims, who were, according to the plotting of the East India Company, getting reduced in an increasing number to the status of the tiller of the soil, were not tolerated even in that position; they were, therefore, given the greatest of kicks which left them completely unfit even to earn their bare subsistence by the sweat of their brow. Under "Permanent Settlement of Bengal" revenue payable to the East India Company's Government of Bengal by the landlords was fixed but the tiller of the soil was left entirely at their mercy, because no ratio, whatsoever, was fixed by the Government in which the produce of the land was to be distributed between the landlords, who were the poisoned Hindus, and the tillers, who were the helpless Muslims. Even if the landlord was Muslim, it did not make much difference for the tiller. This is how Hindus were helped, while Muslims were finished. In case any Hindu took pity on any Muslim and tried to help him, he met with the fate of Raja Nund Kumar, who was hanged, because he had exposed the fleecing of the Begum of Mir Jaffer by Hastings, the first Governor General, in 1775. No body could, under these circumstances, dare open his mouth.

Time rolled on as ever. East India Company's prestige and power attained unimaginable heights not only in Bengal but throughout India. There appeared no sign of the process of their all round progress ever going into the reverse, and that belied the hopes of Bengali Muslims. Similar was the case of Hindus so far as progress was concerned. They were gaining importance as traders, as landlords, as government servants, and as educated in English language, not only in Bengal but in the whole of British India. Hindus,

living in cities as well as villages were amassing wealth, And all their progress, as we know, was due to the great patronage of the East India Company. As against this progress and prosperity in the British as well as Hindu camps, Muslims were falling from one depth of humiliation and degradation to the other not only in Bengal but throughout India. Every minute that was passing, was conspicuously adding to the great heap of humiliations already accumulated on their heads. It so appeared as if Muslims will be totally finished at least in Bengal. As a result of Company's most inhumanly anti-Muslim policy, Muslims had been reduced to abject poverty in Bengal by 1857. Since poverty breeds evils, while prosperity covers them, Muslims were suffering from them, while Hindus looked progressive. Muslims in the whole of India had to bear unimaginable privations at the hands of the East India Company, while Hindus rather all non-Muslims benefited to an immeasurable extent; but the lot of Bengali Muslims was that of the worst sufferers and that of the Bengali Hindus of the greatest beneficiaries. However, by 1857 two generations of Hindus as well as Muslims had lived in Bengal and both had almost forgotten their respective pasts. Hindus were making progress and enjoying the atmosphere created by the establishment of Whitemen's rule over Bengal, while Muslims were suffering from the innumerable pangs of that atmosphere and wishing for its replacement.

Since every minute that passed after 1765 revealed one thing or the other to the Bengali Muslims about the Company's conspiracy against them, they were becoming more and more bitter of the British, and hated the things they stood for. But since they were virtually under the thumb of the British, they were helpless. Still, they were hoping against hope for their emancipation from the Whitemen's yoke at one time or the other. Since Muslims were scornful of the British, they abhorred everything belonging to them.

Inspite of the greatest reversions Muslims in Bengal did not realize the game of the Hindus and always met them as if nothing had happened. And since Hindus were acquiring wealth and power, they also tactfully handled Muslims. But in the ever-increasing power of Hindus the Government of

India felt dangers; that was the reason why it started seriously thinking to help Muslims in Bengal and elsewhere. For the continuance of British rule in India, it was felt necessary to break the monopoly of Hindus in every walk of life. And that was possible only by elevating Muslims. Moreover, what the British interest in Bengal demanded that had been accomplished, while the demand of the changed time was to give Muslims some life. That is why by the end of nineteenth century, the attitude of the rulers of India became comparatively favourable towards the Muslims of Bengal. But this was not acceptable to the Hindus. It was at this stage that Muslims realized the part Hindus had been playing, because they were openly opposing the partaking of power by Muslims in any walk of life. Trouble between Hindus and Muslims started from this stage, while the Government encouraged and supported Muslims for the reasons already discussed. Although Muslims of other provinces did benefit from the change in the Government's policy towards them but the Muslims of Bengal were the least beneficiaries. This was due to two reasons. The main reason was that the Bengali Muslims so much hated the British that they became religious bigots because of the continuous influence of their religious leaders. Consequently, they did not care to benefit from the change in circumstances. The second reason was that they had been reduced to an economic status one cannot even think of; they could hardly afford to give English education to their children. In spite of the continuous and great efforts of Muslim leaders and reformers, the masses among Bengali Muslims did not agree to learn English language even upto 1935. There came a slight change after the establishment of the Muslim Ministry in Bengal. As against this, Bengali Muslims tolerated great humiliations, travelled hundreds of miles and lived for years far away from their homes, in order to learn Quran, Hadiths and Arabic but they did not learn the language of the oppressor of their forefathers in the schools in their native towns. Had the Bengali Muslims undergone in order to learn English one tenth of the hardships they smilingly underwent for learning Arabic, they would have definitely earned an honourable living, while, after learning Arabic, many of them could not even make their both ends meet. But they never cared for it. What a noble and honourable people they proved themselves to be !

I am fully aware of having gone a little too far into the history of East India Company and discussing, at some length, effects of the establishment of its rule over Bengal. I know that is not the subject I am discussing here. But since history of a language cannot be separated from the history of its speakers, I could not help what I have done. Somebody may say that I went too far into history. Well, I concede. This is possible that somebody else might not have gone so far. But since I felt it necessary, in order to give a clear picture of the circumstances which led to the development of Bengali language, I did that. However, our study of the development of Bengali language from 1765 now starts and, I hope, the history I have discussed will work as a nice background.

It will be recollected that Musilms had started taking interest in the development of Bengali language during the Mughal rule. Quite a good number of Muslim Bengali poets had contributed towards its development. They had created enough interest in Bengali language for Muslims by translating several works from Persian language. The great Muslim Bengali poet, Syed Alawal, had given the greatest lead to Muslims in Bengali poetry; consequently, interest of Muslims in this language had increased. Syed Alawal can, however, be called "poet translator".

Bengali, as already discussed, carried enough influence of Persian and Arabic languages in it. But since East India Company desired the alienation of Hindus from Muslims, and since elimination of the influence of Persian and Arabic from the Bengali was also desirable from that angle, it had started a crusade for the realization of its aims. As a part of Company's master plan, it had been taking pains for the popularization of Sanskrit amongst Hindus. But after the expediency period was over, the Company openly asked Hindus not to learn Persian and Arabic, nor to take the help of these languages for the development of Bengali. And whatever influence of Persian and Arabic was already there in the Bengali language that too, they were enticed and helped to divest from it on one hand, and accept the influence of Sanskrit on the other. Such were the preachings of the British to the Hindus. However, Bengali

language was divested of the most natural influences of Persian and Arabic, and was Sanskritized in an unnatural way during the period Bengali Muslims were licking their deep wounds. And the opening of Fort William College early in nineteenth century served the purpose of the Company fully well. This college became the centre of Bengali's Sanskritization programme. Result of such a policy and planning was that Bengali became Sanskritized to an extent far greater in comparison with the time it took for a large scale absorption of Sanskrit words on one hand, and for the divestment of Persian and Arabic words on the other. Consequently, there started existing a great difference between the Bengali spoken by the literate people and illiterate masses.

Another factor, which too contributed quite conspicuously towards its development, was that a good number of Christian missionaries had started learning Bengali in Fort William College in order to preach their religion amongst Bengalis. Introduction of Bengali type and printing of the missionaries religious literature in Bengali and its distribution amongst the Bengalis, had a favourable effect on its progress. Prose was never written in Bengali prior to nineteenth century. And the writing of Bengali prose gave the greatest impetus to its development.

What the Company had in mind was replacing Persian with English as State language, while making Bengali the language of the people living in Bengal. Accordingly, Persian was replaced with English in Bengal in 1835. Thus, the learning of Persian was greatly discouraged amongst Bengalis, while the way for the further popularity of English on one hand and the Sanskritized Bengali on the other, was smoothened. Britishers did not encourage Sanskritization of Bengali because they had any love for it or for the Hindus. They did it because they saw the fall of Persian through that move of theirs; and the comparative easy acceptance of their own language — English — the same way.

SECTION VIII

Development of Bengali (1857 to 1913 A.D.)

Hindus were making great efforts for the Sanskritization of Bengali. They were simultaneously learning English, the language of the rulers of Bengal. And with the march of time English language was assuming more and more importance from various angles. Bengali Hindus had seriously started learning English after 1765, while an ignorable fraction from amongst the Bengali Muslims could not even be persuaded to learn English after a century, i.e., upto 1857. That was the reason why the Bengali Hindus had become officers, professors, doctors, lawyers, engineers, auditors, editors, historians, mathematicians, chemists, economists, traders, travellers, explorers, etc., etc.; had acquired positions, earned money and become millionaires. With all these achievements, they were contributing towards the development of their language — Bengali — as well. On the other hand, Bengali Muslims had become the embodiment of illiteracy, backwardness, unprogressiveness, poverty and vagabondish character. Hindus had been elevated to great heights by the British, while Muslims were considered fit, after a century's chastizement for, appointment as their watchmen, coachmen, washermen, bearers, cooks, mashalchis, gardeners and later on drivers. The British had, afterwards, become good enough to reserve the vacancies in the above cadres for Muslims. However, it was primarily due to political reasons, but partly out of Christian's religious intolerance that Muslims, and anything that they stood for, were crushed with an iron hand throughout Bengal by our British friends. And it was cent per cent as a matter of political expediency that Hindus, rather all non-Muslims, and the things they stood for, were enthusiastically patronized by the same British during the second half of the eighteenth and almost during the three quarters of the nineteenth century. And once a wheel is set in motion its direction is hardly reversed.

Because of this progress on one hand, and retrogress on the other, Muslims had to accept the Bengali language as developed by, and according to the increasingly militant tempo of, the Hindu mind. Naturally, from the time Britishers took over the

administration of Bengal from its ruler to 1913 a very good number of Hindu Bengali writers had lived. The outstanding amongst them are Nabin Sen — a poet —, Hemchandra — a poet —, Madhusudan — a poet —, Girish Chandra Bankim — a novelist and essayist. Rabindra Nath Tagore, the world famous essayist, novelist, dramatist but primarily a poet, is alone the most outstanding among Bengali writers. He wrote short stories as well. Tagore can, in short, be classified as the tallest among Bengali authors. And according to a certain class of his admirers, whatever he touched, he excelled all his predecessors as well as contemporaries. Some of his works have been translated into foreign languages, particularly European. Tagore was awarded Noble Prize in 1913 on Gitanjali, which consists of poems in honour of lord Krishna. A peculiarity of Tagore is that he expressed his thoughts in simple Bengali and not in the Sanskritized one. Tagore established an institution called, "Shantinekatan" in Calcutta for the development of Bengali language, and the culture it represents. This institution attracts students from far and near.

It was during the period when Muslims of Bengal were struggling tooth and nail for their very existence that Bengalil anguage was progressing under the hegemony of Hindu-British axis. Muslims were completely being denuded of everything they had. They were in a state of uncertainty as well as hesitancy. They did not know their destination. Nor were they left capable of taking a decision for the route they were to take for the emancipation from the degradation they were reduced to. They were stranded. Moreover, it was not only the fall of Bengal, whose consequences, shocks and demoralizing effects, Muslims of Bengal had to bear, but the fall of Muslim and non-Muslim states in the subsequent years gave them the greatest blows one after the other. And ultimately, the fall of the whole of India shattered the hopes of their hopes. However, it always so happens when a noble people is at crossroads that poets in a calm and serene, magnetic and dynamic as well as thundering and awe-inspiring voice — according to the occasion, and the demand of the time — through the medium of poetry in the language of masses give consolation and show the road to peace and progress to their people. Exactly the same way Muslim Bengali poets gave the message of

hope to their disheartened brethren. Muslims in Bengal had not been allowed even to weap during the last quarter of the eighteenth, and the first three quarters of the nineteenth, century. Consequently, there lived no Muslim poet during this period. But since weaping without wailing could not be objected to, thereafter, by the rulers of Bengal, Muslim Bengali poets raised their heads and, in order to excite their masses to some action for the amelioration of their lot, clung to epic. There was the certainty of these Muslim poets being gagged in case they deviated in the least from the path of "not a word against British atrocities". However, since simple Bengali language with a slight tinge of Persian and Arabic words was the only medium through which their message of hope could reach their toiling, hungry, naked and shelterless brethren throughout Bengal, they, accordingly, expressed their thoughts. Since British Government wanted Bengali Muslims to learn English so that they could become eligible for clerical appointments in government offices and break the monopoly of the Hindus, who had become a headache for them, they let Bengali Muslim poets remind their masses of the great rise and fall of Muslim power ever since its inception. Bengali Muslim prose writers joined hands with poets, and both worked for one aim — the awakening of Bengali Muslims. But when Muslim poets and writers, like Syed Emdad Ali, Mir Musharraf Hussain, Munshi Muzammel Huq, Sheikh Fazlul Karim and Moulvi Abdul Karim and Kaikobad, started working for Muslims, they were jeered by the Hindus. Look at the irony of Muslims' fate ! Hindu writers and Hindu publishers laughed at them and ridiculed them. But since a fire to awaken their people was burning in them, all the Muslim Bengali writers worked fearlessly and did not care for anything.

Till the end of Muslim rule over Bengal educated Bengali Muslims spoke Persian and Bengali and considered both the tongues as their own, while their literary contributions, as also those of innumerable non-Muslims, as already discussed, were mainly in Persian or Arabic. Very few Muslims cared to write in Bengali for the reasons already discussed. Lack of Bengali Muslim writers' attention was not, in the least, due to their hostility towards Bengali language. Since every Bengali, educated or uneducated, thought in terms of the great Muslim

population throughout India and overseas, they did not bother much for Bengali. But after the change in Bengal's political situation, and the greatest ordeals Muslims were made to pass through, they were forced by the circumstances to express their thoughts in Bengali in spite of all the Muslim Bengali poets and prose writers having mastery over Persian as well as Arabic.

SECTION IX

Development of Bengali (1913 to 1947 A.D.)

After the award of Noble Prize to Rabindra Nath Tagore, Bengali language attained international fame. And the general effect of this success on the Bengali-speaking people was that Tagore's Bengali was considered standard. A peculiar effect of this award was that several Muslim Bengali writers started towing the line of Tagore, which was already followed by a good number of Hindu writers.

Muslim League's merger in Congress in 1916 brought Hindus and Muslims closer, while Caliphate and Non Co-operation Movements welded the two into one, resulting in the opening of a joint Hindu-Muslim front against the British Government of India. This brought Hindu and Muslim Bengali writers also closer to each other. At the eleventh hour when Hindu-Muslim co-operation was about to bear fruit, and the Britishers were to leave India. the late Mr. Gandhi, who had been made the dictator of the Movement by Caliphatist Muslims, passed the infamous Bardoli Resolution, withdrawing the resolution of Non Co-operation Movement. Muslims again suffered heavily, because of this great betrayal by the Hindus. No less a person than the late Mr. Gandhi himself sabotaged the Movement, which had brought Indians nearest to independence. This is how Hindus once again played the game of the British Imperialists against Muslims. The various militant Hindu Movements, which were started. thereafter, made Muslims and Hindus poles apart. Similarly, Hindu and Muslim Bengali writers got asunder. Innumerable Muslim Bengali writers, poets, reformers and leaders worked for the amelioration of Muslim masses inBengal as elsew here.

Time had changed after World War I. Muslim Bengali writers and poets wrote all sorts of things which could bring an awakening in their people. But the great multitude of Bengali Muslims were continuously under the great hypnotizing influence of their Hindu landlords, Hindu money-lenders, Hindu businessmen, Hindu shopkeepers, Hindu government officials, Hindu doctors, Hindu lawyers, Hindu *patwaries* in the villages and Hindu clerks in the towns. In short, Hindus were sitting on Bengali Muslims in one form or the other. These were the reasons that the type of Bengali Hindus spoke, the same became acceptable to Muslims too. And it was, therefore, necessary for the Muslim writers to write in that Bengali language which was the language of their common people since they wanted their message reach them.

Illiteracy amongst Muslim Bengalis was most rampant. They were taught by their Hindu overlords not to consider themselves different from Hindus in any way just because they spoke the same language and lived in the same country. But a number of Bengali Muslim writers were taking pains to tell Muslims that they were different from Hindus in every respect, while language and country were the artificial bonds between any two peoples. Hindus were doing the above sort of propaganda in order to acquire political supremacy. And the sensible Muslims were trying to counteract Hindu propaganda, because they were smelling the rat; still they were not clear. Muslims did not know the way leading to their salvation but were realizing the game of the Hindus. While this tug of war was going on, Muslim League, under the inspiring leadership of the late Quaid-i-Azam, M. A. Jinnah, rose to eminence during the thirties. Resurgence of Muslim League and the formation of Muslim Ministry in Bengal were the greatest consolations for the Bengali Muslims. Bengali Muslims were far ahead of the Muslims of other Indian provinces to welcome the Muslim League. After the adoption of Partition Resolution by the Muslim League, a wave of hope and confidence ran amongst the Bengali Muslims. Hindus contacted Bengalis through different means and propagated their ideology, while Muslims contacted Muslims alone and conveyed to them the good news of the establishment of Pakistan. And the oppressed and poverty-ridden Bengali Muslims unhesitatingly accepted

the leadership of Quaid-i-Azam. It was as a result of several forces working in Bengal, with diametrically opposed ends, that a great development took place in the Bengali language during the period from 1934 to 1947. Ultimately, came the partition of Bengal into East Bengal and West Bengal. Partition of Bengal was the parting-kick of the British to the Muslims of Bengal. Two centuries of Bengali Muslims' unique exploitation by the British-Hindu axis did not satisfy them. That is the reason why the British, in consultation with their old collaborators — Hindus — considered it advisable to inflict the last blow on Bengali Muslims in order to make them bleed for a pretty long time even after the latter got rid of the haunting influence of the former.

SECTION X

Development of Bengali (1947 to 1953 A.D.)

Partition of India was brought about on the 14th of August 1947, resulting in the establishment of Pakistan and Bharat as the two Sovereign and Independent States. Since Bengal was divided into two, East Bengal, including the district of Sylhet from Assam, called East Pakistan, became an integral part of Pakistan. As against this, West Bengal became an integral part of Bharat. Thus, the Bengali-speaking people were not only divided into two, but each became an integral part of a sovereign and independent state. Total population of East Bengal is about forty-five million, while that of West Bengal twenty-five million only. Ratio of the division of Bengali-speaking people is approximately 2 : 1. It is so because Muslims were in majority in the pre-partitioned Bengal, and since almost all the Muslim majority districts of Bengal form East Bengal, the majority of Bengali-speaking people belongs today to Pakistan.

Bengali Muslims happened to be living in East Bengal, took a deep sigh of relief on the establishment of Pakistan and breathed the air of freedom after about two hundred years of unparalleled subjugation and exploitation. But their compatriots, happened to be living in West Bengal, were made to pass through another ordeal of fire and blood. And

this time it was exclusively at the hands of Hindus. Ever since partition, rather some time before it, there had started Bengali-speaking people's migrations from West Bengal to East Bengal and *vice-versa*. Muslims had been leaving West Bengal, because they were persecuted by the majority community rather it was made impossible by the majority community, with the connivance of the secular Government of Bharat, for Muslims to stay in their ancestral homes. As against this, Hindus had been leaving East Bengal for West Bengal, because of the fear of repercussions of what had been happening in West Bengal, rather all over India, with the Muslim minority. In fact, Hindus were pulled out of East Bengal with all their ill-gotten money, accumulated during the last two centuries, while Muslims were pushed into it as destitutes according to a certain plan. But God took pity on the Muslims of Bengal that the plans of the Hindu Imperialists were thwarted by Him and Him alone. Good sense starts prevailing upon Hindu leaders of Bharat but black sheep amongst them do not want that. Consequently, this two way traffic of refugees is not allowed by human enemies to completely subside. And the moment things appear settling down to normalcy, some sort of a bombshell is thrown by the Hindu strategists in order to stir up the forces of chaos. After all, Hindus are the pupils of the British; and it will not be in keeping with Hindu traditions of "*Guru* and *Chaila*" (teacher and the disciple), if they did not, at least, make honest efforts to follow blindly in the footsteps of their teachers. British strategy, which has throughout been anti-human, has too been learnt by the Hindus and the same has been practised with great exactitude after the partition of the Indo-Pakistan sub-continent. But Hindus must remember one thing : the days of the intriguers are numbered, and the world will very shortly be divested of such elements. If Hindus also want to meet with their end with the centuries old intriguers, they can pursue their anti-human policy till they are caught.

Under such trying and arduous circumstances, no progress in Bengali language was possible in either part of Bengal. But so far as the future of Bengali language in Bharat is concerned, it has been accepted as a regional language. Efforts are bound to be made now in West Bengal to further

Sanskritize Bengali language and divest it of whatever little Arabic or Persian influence it still carries in it. On the other hand, whether or not efforts are made, Bengali language has to accept more and more influence of Arabic and Persian in East Bengal in the time to come. Muslims never thought of replacing the Sanskrit script of the Bengali language throughout their rule over Bengal, but since Hindus had started behaving like the worst enemies of the Muslims after the establishment of British rule over Bengal, Muslims, in a retaliatory mood, had thought, for the first time, of replacing Bengali script with Arabic script in 1906. Still, they did not do it during the last forty-seven years, because it was only a brain-wave. But it is now possible that the replacement might be achieved in East Pakistan.

SECTION XI

Present-Day Position of Bengali Language

Bengali is spoken today in almost the whole of East Pakistan as well as West Bengal. The word "Bengali" is a vernacularized English word, derived from the English word "Bengal". The language has two main dialects, a western and an eastern, the former being the standard. In south-east, near Chittagong, the local dialect is practically a new language and is therefore unintelligible to a Bengali from Western Bengal. There are dialectical differences in Bengali just as they are in any other language of the East. Nevertheless, Bengali is today the mother-tongue of sixty million people. But it now belongs to two different peoples having altogether different outlooks of and on life. Each one represents a different culture and, ironically enough, both desire the revival of their respective cultures. However, political freedom, together with the division of the Bengali-speaking people, has given a chance to them to develop their language — Bengali — according to their own genius. It is due to the reasons, already discussed, that the

cultural influence of Muslims is negligible today in Bengali in spite of the fact that they were in majority in the undivided Bengal. Influence of Bengali outside Bengal is non-existent.

Bengali is today the medium of instruction upto matriculation throughout East and West Bengal. And it is the language of not only the majority of Pakistanis but of the two-thirds of its total population.

SECTION XII

Summing-up Chapter XI

Whatever the pace of its progress during certain stages, and whatever its position and state of its progress today, Bengali language is over a millennium old. This is enough in an ordinary way for a great development in any language. But the whole progress rests on the circumstances its speakers pass through. After all language is nothing if looked upon in complete isolation from the progress of its speakers. However, first three centuries after the emergence of Bengali language proved practically unproductive, while the fourth too was no better, because no concrete progress was attained during that period as well. Then, the two following centuries set the ball of its progress rolling. Establishment of Mughal rule over Bengal opened absolutely new vistas for its development, while the end of the same rule did open a new and still more progressive a chapter in its development. Necessity is the most important single factor which brings about great progress in anything and within a short period of time. And since no necessity for the quick development of Bengali ever existed, it was developed unconsciously by one party and in a patronizing way by the other. But the factors, which helped Bengali language after 1765, were brought into existence with an ulterior motive. They have already done incalculable harm to the cause of humanity, and God alone knows what they do in the time to come. Nevertheless, Bengali did make progress. One of the Bengali writers has been awarded Noble Prize. This is indeed a great honour to the Bengali language if the prize is really earned well deservedly. I say so, because one should be suspicious

of each and every move of the Whites. They are the most unscrupulous peoples the world ever produced, and the peoples ever saw.

No one can imagine the progress Bengali language would have made during the last millennium had it had the good fortune of becoming the Court language of Bengal. Indeed, it was not elevated, even for a short while, to that status. And I cannot say, under what circumstances, Bengali's elevation to the status of court language would have been possible. Muslims made Persian Court language in Bengal as they did everywhere else in India. Still Bengali owes its survival partly to Muslims. Muslims never accorded their protection or helped the development of any language with any ulterior motive. I would draw the attention of my readers to the fate of Sanskrit. It is not a living language today. And its influence over the minds of its protagonists is due to the position it occupies as the religious language of Hinduism, Buddhism and Jainism. In spite of the fact that it is an old as well as a systematic language, and has continuously been looked after by Hindus, it could not survive. Besides that, Muslim kings, Muslim dignitaries, Muslim scholars, Muslim theologians, and Muslim sufis contributed towards the accumulation of Sanskrit's literature. Throughout Muslim rule over India, a good number of literate Muslims knew Sanskrit in addition to Arabic, Persian and the vernacular of the place they permanently resided in. Even then Sanskrit remained a dead langnage and could not be brought back to life.

Irrespective of whichever language has survived and whichever has died in India, we are to take note of the part played by Muslims for their good or bad. The survival of Bengali language with its Sanskrit script is a solid proof of Muslims' toleration. The patronage Muslim kings extended to Bengali is another proof of the fact that they did care for Hindus' sentiments, and desired as well as made efforts for their happiness. Had Muslims had the slightest hostility towards Hindus or their culture, they would never have let Bengali develop and Sanskrit prosper in Bengal. Muslims had plenty of time: had they desired the elimination of Hindu languages, they would have popularized exclusively Persian and Arabic throughout Bengal and would not

have let Hindus study any other language. But Muslims are the people who never harbour hostility against any culture: indeed they encourage their development, thinking that something good might come out of that too. Moreover, they do not believe in hurting others' feelings by depriving them of their achievements — howsoever meagre or great they may be. No Hindu communalist can charge any Muslim king even for having discouraged the study of Sanskrit or Hindi. Had Muslims been anti-Hindu, as is alleged today, they would have behaved differently from what they did. Hindus must know that a conqueror having a hostile attitude towards the conquered always and everywhere deprives him of his language. I would draw my readers' attention, in this connection, to the case of Indian Muslims. Whichever part of India British intriguers grabbed, first thing they did was to set up an elaborate machinery for the ultimate elimination of Persian and Arabic languages. Did the British ever encourage the study of Persian honestly? On the other hand, they spent large sums of money and even used force in order to erase the effects of Persian language. Britishers did not even tolerate the slight influence of Persian or Arabic remaining in the Indian languages. They did study Persian so long as they went before Muslim monarchs as the most wretched beggars, and also during the period they were picking up Muslims' pockets; but the moment expediency ended, they made Muslim monarchs learn their language. Let my Hindu friends ponder over what I have pointed out. They should search their hearts and listen to what comes out of them. Suppression of truth is harmful even for the suppressors in the long run.

As against the attitude of the British towards Muslims after the former had grabbed the kingdoms of the latter by intrigues, let my readers recollect the way Muslims behaved after having subdued Hindu Rajputs in the battle fields after the fiercest of engagements. Muslim kings patronized Hindu scholars of Sanskrit as well as Hindi. Not only that: they encouraged the study of Sanskrit and Hindi amongst Muslims. As a result of which study of both these languages became quite common amongst Muslims. There have lived hundreds of Muslims who wrote books in Sanskrit and Hindi. And their works in these languages have been admired by Hindus and

Muslims alike. What does it prove? The success, Muslims achieved in these languages, was due to the fact that they considered Sanskrit and Hindi as their own languages. Let anybody see the extant works in any Indian language of Muslim poets or writers of the good old days. He would not find the slightest tinge of communalism in them. He would rather come across unique Muslim works in honour of Hindu dieties. He will further see in their works Muslims' great appreciation of, and a very sympathetic attitude towards, Hindu rites and ceremonies. Let Bengalis read Daulat Qazi, Syed Alawal, or any other poet of that or subsequent time prior to the end of Muslim rule over Bengal, and they will know the type Muslims are really made of.

So long as Muslim kingdoms survived there were innumerable Sanskrit scholars amongst Muslims as well as Hindus. How many such scholars the subsequent age could produce? Let Hindus compare Britishers' attitude towards Muslims after the fall of Bengal with that of Muslims' attitude towards Hindus after Muslims' conquest of India. They will not find the slightest resemblance between the two. Still Muslims are today considered the enemies of Hindus. This is the misfortune of Muslims that their British friends have succeeded in maligning Muslim kings in the eyes of non-Muslims, particularly Hindus. It is only Europeans who are capable of changing the history of peoples. And only man like Dr. Monje can believe in the British version of Muslim history of India while living in the second half of the twentieth century. However, time will reveal the truth, and I am sure Hindus and Muslims, just as all human beings, will come closer to each other in the time to come.

The British ruled over Bengal and afterwards over the whole of India, and made English the State language. They encouraged Sanskrit and Bengali in Bengal amongst Hindus with ulterior motives They, unlike Muslim rulers, neither had the good of Sanskrit nor of Bengali at their heart; what they aimed at was the popularity amongst, and acceptance of their language by, the Indians.

Bharati Government is the successor of the British in West Bengal and Pakistan Government in East Bengal. But

Bengali's future still appears as dark as ever. Bharati Government nor its three hundred and fifty million people will ever accept Bengali as the *lingua franca* of their country. Ultimate result of which will be that it will, sooner or later, meet with its end. And had even the whole of Bengal remained in Bharat Bengali language, without the least doubt, would have even then met with its end the way all other languages but one, as the *lingua franca* of Bharat, would meet theirs' in the time to come. The reason for my assertion about Bengali under no circumstances becoming the language of the Centre is that no provincial language of the category Bengali belongs to, can be elevated to that height if trouble is to be minimized and the destination, Bharati leaders have in view, has to be reached. About two hundred and twenty-five languages, exclusive of dialects, are spoken by Bharatis today. Under these circumstances, whosesoever language is adopted as the *lingua franca* of Bharat, others will grudge. Nevertheless, Bharatis have made a selection of their *lingua franca* which, anybody likes or not, will become the mother-tongue of all Bharatis if that country has to remain a single political unit. Language of the Central Government of Bharat has to be accepted by all its constituents as well.

The late Mr. Gandhi had been preparing his nation for a pretty long time so far as the *lingua franca* of Bharat was concerned. Since Hindus desired the revival of Hinduism, Sanskrit was their real choice for the status of their National language. But Sanskrit could not straightaway be adopted as the *lingua franca* of Bharat. That is the reason why consistent efforts were made to popularize Hindi in the guise of Hindustani; for Hindi is closest to Sanskrit. And such a step was considered as the stepping stone for the adoption of Sanskrit. Moreover, elevation of Hindi to the status of *lingua franca* of Bharat will satisfy Hindu revivalists even if they do not succeed in their efforts for the regeneration of Sanskrit language. And this was in keeping with the declared as well as undeclared policy of Hindu leaders that their Constituent Assembly adopted Hindi, written in Devanagri script, as the official language of Bharat in September 1949. Hindustani has been declared the *lingua franca* of Bharat. This thin mask of duality is meant for those Bharatis, who are to be

given the impression, in order to quieten them, that Hindi has not been made the *lingua franca* of Bharat. Since Hindi is considered the language of the Utter Pradesh (United Provinces) by non-Hindi-speaking Bharatis, who attach no more importance to it than to any other widely spoken language of their country, its acceptance, as the *lingua franca* of Bharat, would not have been possible had it not been presented in the guise of Hindustani bearing the label of Indian nationalism.

From an absolutely neutral as well as realistic point of view I must say that this is in the best interest of every Bharati that they should have one language throughout their country. And the early they have it, the better it is for them all. I personally think the way this complex problem has been dealt with by Bharati leaders is the best, bearing in mind what Hindus aim at.

So we have seen the fate of Bengali language sealed in Bharat. Let us now turn to Pakistan wherein its position should be different, because the great majority of Pakistanis' mother-tongue is Bengali.

Position of Bengali language is no doubt radically different in Pakistan from what it is in Bharat. As such, there is no reason why the treatment meted out to it should not be in consonance with the circumstances it has been placed in. Out of the total — about 70 million — population of Pakistan, two-thirds speak Bengali. Consequently, there appears, at a glance, no reason for the non-adoption of Bengali as the *lingua franca* of Pakistan. And I don't think anybody is in the least justified if he thinks that Bengali cannot fulfil our national requirements. I quite agree that Bengali is not yet a fully matured language. Then, I fully appreciate the demand of time for the selection of a *lingua franca* for a budding and ambitious nation like ours in the second half of the twentieth century. However, whichever language is made the *lingua franca* of Pakistan, Pakistanis will have to bear some sort of trouble. I have faith in the capability of Pakistanis. After all, we are going to have a *lingua franca* of our own. And we cannot do without it. It should not be lost sight of that we are *ab initios* in every walk of life. And the way we are struggling hard to establish ourselves in them why can't we

do the same in order to make up the deficiencies of our national language. However, if given the care and patronage Bengali needs, it must prove itself worthy of the honour — its elevation to the national status. In fact, it is the work of Pakistanis to make progress in any walk of life but so far as the vehicle of their thought is concerned, Bengali language, just like any other language of its stature, will not lag behind and let its speakers down. All its future progress depends entirely upon the progress of Pakistanis. If they can compete with any nation, there is no reason why should their language lag behind. It must keep pace with its speakers.

We are still to study Urdu, another candidate for the elevation to the status of *lingua franca* of Pakistan. We should, therefore, to be fair to Urdu, not take any decision at this stage. And yes. before taking a final decision, certain other factors, apart from the capability and suitability of a language, have too got to be looked into. It will then and then alone be advisable to take a final decision.

CHAPTER XII

ORIGIN AND DEVELOPMENT OF URDU LANGUAGE

Section I

Origin of Urdu

When we say "Urdu", we mean the language, which started taking shape in the most natural way ever since the first contact between Persian-speaking Muslims and the Hindi, or anyone of the dialects of Prakrit, speaking Hindus of Northern India took place. Since Muslims were the conquerors, language of the conquered naturally absorbed, initially, in itself a good number of Persian words. Persian-speaking Muslims had established their rule over Punjab in 1023. A.D. The local dialect, as a result, was probably the first to be benefited from Persian vocabulary.

Prithwi Raj was the last Hindu Sovereign of Delhi. Chand Bardai was his court bard. Chand's poem, "Prithwi Raj Rasau", is a vast chronicle, comprising a general history of his period. It has been written in Hindi but contains many Persian words. Presence of Persian words in that Hindi poem will give a surprise to anybody, because Muslims had not, till that time, conquered Delhi. But since Chand Bardai belonged to Lahore, the Hindi, he spoke and wrote, contained Persian words. That is the reason why the chronicler, written by him, contained Persian words.

Muslim conquerors spoke one language, while Hindus the other, but the ever-growing contact of the speakers of two different languages gave birth to a common language. It should not be lost sight of that Urdu owes its birth to the then human necessity. And since necessity was working behind the emergence of the common language, unconscious or sub-conscious efforts were made, particularly by the then Hindus, for the development of Urdu. And that development primarily centred, for a pretty long time, round the absorption of more

and more Persian words in Hindi. The educated class amongst the Hindus learnt Persian and experienced no difficulty in understanding Muslims' speech as well as expressing their own to them. But the great multitude of uneducated Hindus tried to understand Muslims' speech through the medium of Urdu just as British Tommies were understood as well as explained by Indians not knowing English. This is how Urdu originated. And it became, at first, more popular amongst the Hindus than amongst Muslims for obvious reasons.

Any critic of Urdu might object to my differentiating between the Hindi with, and without, Persian words of that early period, because borrowing of words, even on a large scale, from one language by another, does not necessarily mean the emergence of a new language. And that is the reason why naming that Hindi as Urdu would not appear justified to everybody. But if we think of the process of the emergence of new languages, we will realize that simple change in dialect ultimately leads to the development of new languages. And large scale absorption of foreign words in a language do give impetus to the development of a new language. And in case anybody, at a later stage, studies the emergence of a new language, with a view to locate the exact stage of its birth, he would perforce differentiate the new language from its mother at the stage the former was almost non-existent. He would base his differentiation on minor points, like the words pronounced in a different way, while foreign words would certainly be his mainstay. Since Urdu ultimately became a language different from Hindi, I consider differentiating between the pure Hindi of those days and Hindi with Persian words justified. Hindi, containing Persian words and written in Persian script, certainly becomes different from the Hindi devoid of Persian words and written in Devanagri script.

Nobody differentiated between Hindi and Urdu for a pretty long time. That is the reason why Urdu was given no name. But at a certain stage when difference between Hindi and Urdu became quite conspicuous, the latter was named "Rekhti" (scattered). This name quite faithfully portrayed the position of the then Urdu. Because it contained words of different languages, while quite a good number of Persian words were intermixed with them, the Persian-speaking people called it

"Rekhti" from the viewpoint of the words of their own language. However, a line of demarcation was thus drawn between the then Urdu and Hindi. As time marched on, Rekhti further developed, as we will see later on. And during the reign of Shah Jehan it became very popular amongst the Emperor's soldiers; so much so that it was considered the language of army. It was because of Rekhti's intimate connection with the army that it was again named. This time it was called "Urdu" (army). Since then it became popular as Urdu. But some poets, including Ghalib, even thereafter used the word "Rekhti" for "Urdu" in their poetry just as Urdu was called "Hindi" by a certain highly placed Persian-speaking individuals. The name "Urdu" should have been changed according to the traditions of the language after it became the language of everybody but that has not been done. And it looks certain now that the name "Urdu" would servive so long as the language it represents exists.

SECTION II

Development of Urdu (1192 to 1560 A.D.)

In view of the establishment of Muslim rule over Punjab long before its extension over other parts of India, it is probable, as is claimed, that Masud, son of Sa'ad, might have composed Urdu poetry in the late eleventh or early twelfth century. Just because his works are not in our possession it should not deter us to accept his having written in Urdu. If Chand and Kabir's Hindi verses, written in Devanagri script, could commonly contain Persian words, there is no reason to deny Masud's contribution in Urdu. After all, Masud was the contemporary of Chand.

Since the intermixing of Persian with Hindi in Punjab was mainly due to Muslims' rule over that part of India, extension of Muslim authority over further territory quite naturally widened the field of such intermixing. Muslim rule over Delhi was established in 1192 A.D. for the first time. By 1200, they had extended their rule in the east as far as Chittagong in Bengal. Since political influence of the Persian-

speaking Muslims extended over vast areas, the process of intermixing of Persian words with the Indian vernaculars simultaneously set in. But it was in Punjab, and around Delhi, that a certain type of Hindi was prevalent with which the intermixing of Persian had been taking place for some time. With the permanent stationing of a good number of Persian-speaking soldiers in Delhi and Ajmer, and the fact of their coming in contact with the Hindi-speaking Hindus ensured Urdu's popularity amongst a certain class of Muslims as well. And naturally this contact again resulted in the absorption of Persian words in the Hindi spoken around Delhi. Since the area of influence of Urdu had widened, and since the number of heads unconsciously desirous of having a common language had increased, further progress in its development became inevitable. Still Urdu remained confined to the aforesaid areas for a pretty long time, because even pure Hindi was not understood beyond a certain perimeter. India has been a great nursery of languages, while the difference in dialects has been conspicuous at almost every concentration, big or small, of human beings.

After the extension of Muslim rule, the number of Hindus, who learnt Persian, and the number of Muslims, who learnt their languages, increased. Consequently, chances of the intermixing of Persian words with Hindi through the educated people as well brightened.

Sufis played an important part in the development, and later on, in the dissemination of Urdu. Innumerable sufis worked in Punjab and around Delhi. They contacted the commonest and the humblest of Hindus and saw Urdu, as a common language, in the making. Since they knew the value of such a language, they took interest in its development. Besides that, they also learned the different dialects and languages spoken by the Hindus. Since the Hindus came closer and closer to the sufis, who had afterwards started preaching in Urdu, that made this language all the more popular amongst the Hindus. The Hindu converts to Islam, whose number was in no way mean, took a little more interest in, and felt comparatively more attached to, Urdu than to Hindi.

A good number of sufis did use Urdu for preaching but composed poetry in Persian only. Amir Khusro is perhaps the only known exception in this respect. He was born in 1236 A.D. and composed poetry, in addition to Persian, in the then prevalent Urdu. From his Urdu poetry it becomes crystal clear that Urdu was then the name of the Hindi, which contained Persian words. But he had started adapting Hindi words as well to the form and requirements of Urdu. From Khusro's works we can see that Urdu was in the process of becoming distinct from Hindi. Indeed, Amir Khusro's Urdu poetry has great charm even today, particularly for *Delhiwalas* and for them, who understand Rajputana dialects. The intermixing of Persian words in Amir Khusro's Urdu poetry is so befitting that if the words of either language are replaced, the real charm of it will be lost. If such works of Amir Khusro can be appreciated and applauded today, there is no reason to believe that they were not appreciated and applauded at the time they were written and actually meant for. Consequently, there is every justification to conclude that his works would have given a great fillip to the development of Urdu. Amir Khusro is really a pioneer in Urdu poetry. Quite naturally and realistically, we can assume that many other Urdu poets must have followed him. This is immaterial whether we have their works with us or not. We do after all accept many things only on the strength of mere reason and logic.

It cannot be said with certainty as to when the Persian script was first used to write Hindi. But the extant published Urdu poems of Amir Khusro — which are in Persian script — prove that Persian script was in vogue for writing Urdu even at that early stage of its development.

Nizami is another important poet we know of after Amir Khusro. He composed Urdu poetry. He lived in the Bahamni Kingdom of Deccan during the reign of Alauddin Bahamni. His Urdu *masnavi* (narrative poem with coupled rhymes), *Kadam Rao Padam Rao,* which has been traced, is certainly an improvement on the Urdu of Amir Khusro. And this fact proves that Urdu continued its steady progress after Amir Khusro. The very writing of Urdu poetry in Deccan

shows that Urdu was progressing in the South of India as well. So we are now clear about the existence of another centre for the development of Urdu. Since Hindus of Deccan spoke Dravidian languages, which did not have even the remotest connection with the Hindi spoken around Delhi, development of Urdu, in such an atmosphere, could only be due to Dravidian languages-speaking South Indians and Persian-speaking Muslims, who had, at one time or the other, gone to Deccan. Particularly the migration of the whole population of Delhi to Devgiri (Deccan) during the reign of Mohammed Tughlak was most probably responsible for the great germination of Urdu in Deccan. Moreover, since Urdu in Deccan was progressing in an atmosphere completely devoid of Hindi influence, naturally it accepted more and more influence of the Persian and Dravidian languages, for they were spoken and written by the people looking after Urdu in Deccan. However, it conclusively proves that Muslims were also taking interest in the development of Urdu, if not in Delhi, then at least in Deccan.

SECTION III

Development of Urdu (1560 to 1700 A.D.)

Akbar's succession to Humayun brought peace and prosperity to the country and was followed by a period of stability to India's Central Government as well as to Mughals' dynastic rule over it. India, after 1556, remained completely secured from the occasional external invasions from the north; consequently, internal affairs of the country improved. Since such a healthy atmosphere was conducive to all round progress, development of the budding language — Urdu — could not be debarred from its benefits. Moreover, by the time Akbar ascended the throne in 1556, Urdu had already developed pretty well in a leisurely manner. And his august reign of forty-nine years proved for Urdu one of the greatest germinating periods as far as its further and real development went. Akbar established matrimonial relations with Hindus. Besides that, he made honest efforts and adopted various methods in order to knit Hindus and Muslims as closely together as possible.

He went so far as to evolve a common religion for Hindus and Muslims. He left no stone unturned, so far as it was humanly possible, to create confidence in the Hindus about Muslims' friendship. Hindus did respond to Akbar's gestures of true friendship. In short, the natural result of such a policy of this sovereign was that Muslims and Hindus came closer and closer to each other. Since an unprecedented contact between the Hindi-speaking Hindus and Persian-speaking Muslims took place on a mass scale, pace of evolution of the common language — Urdu — increased manifold. Apart from Urdu gaining great strength during this period, new vistas for its further development were opened by the amalgamation of different armies during the reign of Akbar. Since Akbar himself took pains to evolve everything common for the Hindus and the Muslims in order to weld them together, Urdu, which was already in a natural way leading Hindus and Muslims towards Akbar's goal, should not have remained unnoticed by him.

Since Urdu, developing around Delhi, was accepting more and more Hindi influence owing to the comparatively lesser patronage of the Muslims, first impulse to chaste Urdu literary composition could not be given in the North. It rather became possible in the South, where at the Courts of Golkonda and Bijapur chaste Urdu poetry was first composed. We have already seen that Urdu was progressing in the south in an atmosphere free from Hindi influence. That is why Persian was copied for its development in every respect. The promoters of Urdu in the south imitated Persian to such an extent that they took over ready-made *qasida* or laudatory ode, the *ghazal* or love-sonnet, the *marsiya* or dirge, the *masnavi* or narrative poem with coupled rhymes, the *hija* or satire and the *rubai* or epigram from Persian. And with the forms were also appropriated all the conventions of poetic diction.

Urdu poetry was composed even by Muslim sovereigns in Deccan; due to which the position, Urdu then occupied in that part of India, can better be imagined than described. Kuli Qutb Shah, the Sovereign of Golkonda, who ruled from 1581 composed almost all sorts of Urdu poetry. And his works, no doubt, are of a high standard as compared even to those of the present age. He left several volumes which are available

today. And his successor Abdullah Qutb Shah too composed Urdu poetry and left his works like his predecessor. During the reign of Abdullah Qutb Shah, Ibn-i-Nishati, apart from other works, composed two *masnavis* in Urdu which are still famous as models of composition in *Dakhni*; they are entitled *Tuti-nama* and *Phul-ban*. Another famous work, which too probably belongs to the same place and time, is the story of *Kamrup* and *Kala* by Tahsinuddin. It was published (1836) by M. Garcin de Tassy.[1]

The Court of Bijapur, another state of Deccan, was equally distinguished in its patronage of Urdu. Ali Adil Shah, the Sovereign of Bijapur from 1626, had, as his court poet, a Brahmin, known poetically as Nusrati. He composed a *masnavi* entitled *Gulshan-i-Ishq* in Urdu. Nusrati's masterpiece *masnavi*, entitled *Ali-nama* celebrating his employer, the Shah, is even today without its parallel in its own sphere in the literary world of Urdu.

In Deccan Urdu poetry was first composed dealing with religion and mysticism. But once the composition of Urdu poems started, everything was written in it. And various voluminous books of different authors on different subjects are available today of that period.

Akbar, after setting the wheel of peace, progress and co-operation in motion, was succeeded by his son, Jehangir, in 1605. Jehangir reigned successfully for twenty-two years. And Shah Jehan, Jehangir's son, succeeded him in 1627. Shah Jehan ruled with equal success for thiry-one years. His achievements were in no respect less than those of his father and grandfather. Rekhti, as already seen, was renamed Urdu during the reign of Shah Jehan. Apart from various other reasons for the popularity of Rekhti amongst the army personnel, it was due to the fact that a good number of non-Persian-speaking Hindus, and Hindi-speaking converts to Islam, had been recruited in the different departments of Mughal army during the reign of Akbar. Which practice had continued all the time without any interruption. Generally speaking, soldiers used to be illiterate. It must, therefore, have been a problem for a

[1]Encyclopaedia Britannica, vol. xi, p. 574.

class of soldiers and their officers, speaking Persian, to understand their counterparts, speaking any language but Persian and *vice versa*. Moreover, armies of several Rajput Princes had become almost part and parcel of the great Mughal army. Since Rajput army personnel were almost cent per cent Hindus and spoke Hindi, while Mughal army consisted of Muslims, speaking Persian, the development of a common language became all the more necessary. And this co-operation continued in the mutual interest of Rajputs and Mughals. Necessity is the mother of invention; it worked well during Akbar and Jehangir's reigns, while the invention — a common language — got itself fully recognized during Shah Jehan's reign. And since Mughal armies, before and after that recognition, had gone in all the four corners of India, they had carried with them the language, which was being developed by them, to the places Urdu had not reached before. Mughal armies and a greater number of other government officials used to be posted for a certain term in different provinces of the vast empire. And that practice gave impetus to the spread of Urdu all over the country.

Deccan was not lagging behind Northern India so far as the progress of Urdu was concerned. It had in fact already given a lead to the north in the composition of chaste Urdu. And the most conspicuous lead, which the *Dakhni* Urdu gave during the early eighteenth century, will be discussed in the next section.

Shah Jehan was succeeded in 1658 by Aurangzeb, who also reigned successfully for forty-nine years. And in fact, he was the Emperor of almost the whole of India, including Afghanistan, which honour none of his predecessors had. Urdu, as usual, continued on its way to greater progress, while its pace of progress increased and its field of influence widened. No doubt, every minute that passed after it had been renamed, added to its progress and grandeur. But Aurangzeb by conquering Bijapur in 1661, and Golkonda in 1687, put an end to the two great patronizing courts of Urdu. Still Urdu progressed in Deccan as well.

SECTION IV

Development of Urdu (1700 to 1800 A.D.)

Wali of Aurangabad (about 1680-1720) is the first to compose Urdu poetry in Persian style and chaste language, which has been considered standard by all. The form and style of Urdu, written by Wali and his contemporary fellow townsman, Siraj, suffered little change during the two centuries. Because of the great change brought about in Urdu by Wali, he has been accepted by all as *Baba-i-Rekhti* (father of Urdu). It is a well-deserved tribute to Wali. Little is known of Wali's life. The importance of his poetry can well be imagined from the fact that his *kulliyat* (complete works) have been published by M. Garcin de Tassy, with notes and a translation of selected passages (Paris 1834-1836). The progress made, and popularity attained, by Urdu poetry amongst all classes of people in Northern India during the eighteenth century was due to the initiative of Wali.

It will be recalled that Urdu had been developing for centuries but it made itself thoroughly felt during the reign of Shah Jehan. And it was even then considered, around Delhi, more connected with the army. What I want to say is that Urdu did not have a fraction of court patronage even during the reign of Shah Jehan as compared to what it had in Deccan. Besides everything else, Shah Jehan was succeeded by Aurangzeb, who did not at all approve of the very idea of poetry. He ruled for half a century and during this period all sorts of poetical activities were at a standstill. It was partly due to these factors that Urdu poetry did not make progress anywhere in the Mughal kingdom till Aurangzeb lived. But no sooner than Aurangzeb died forces of chaos filled the vacuum created by the absence of a competent hand to control the vast Mughal Empire; and it was befitting that after a long lull, poetry should reign supreme after the death of Aurangzeb. However, it was a coincidence that the *diwan* of Wali reached Delhi in 1719, the year in which the famous Ahmed Shah Rangila ascended the Mughal throne in Delhi as a puppet of Syed brothers, the king makers. Indian Muslims' political future was indeed eclipsed from 1719 onward, while a vast field for the progress of Urdu was

simultaneously opened. Zahiruddin Hatim, who was born in 1699 and died in 1792, was the first of the Delhi school of Urdu poets. He was also the first, in the North to imitate Wali, followed by his friends, Naji, Mazmun and Abru. His two *diwans* still survive. Rafi-us Sauda, who is considered the most distinguished poet of Northern India, was one of Hatim's pupils.

Khan Arzu (1689-1756) was another of the fathers of Urdu poetry in the North. He was more popular as a Persian scholar but his Urdu works were also highly esteemed. Arzu was the *ustad* (teacher) of Mir Taqi. Mir Taqi was born at Agra but was brought to Delhi. He ranks next to Sauda as the most eminent Urdu poet. Another eminent Delhi poet was Inamullah Khan Yaqin, who died during the reign of Ahmad Shah (1748-54) aged twenty-five. Another was Mir Dard, a pupil of Shah Gulshan; his *diwan* has been extremely popular. He died in 1793.

Thus, the poetical progress of Urdu started in Delhi as well. Signs of decay in the Mughal Empire had even earlier become visible but the invasion of Nadir Shah in 1739 expedited the process, which might have otherwise lingered on for a longer period. The prestige of Delhi had very much lowered after Nadir Shah's entry into it, and what he did therein. And since Urdu was patronized at the Court of the Nawab of Oudh in Lucknow, the then capital of the prosperous State of Oudh, several important Urdu poets left Delhi for Lucknow one after the other. Arzu betook himself to Lucknow. Sauda, who was born and brought up in Delhi, left for Lucknow, where he was given some *jagir* by Nawab Asifuddaula. He died in Lucknow. His poems are numerous and covers all styles of Urdu poetry. Mir Taqi also reached Lucknow, where he too received pension. He died in Lucknow in 1810. His works are voluminous. Arzu, Sauda and Mir Taqi were joined in Lucknow by other illustrious poets of Delhi including Mir Hassan (d. 1786), Mir Soz (d. 1800) and Qalandar Baksh Jurat (d. 1810). In short, the literary centre shifted from Delhi to Lucknow.

Mir Hassan was the collaborator of Mir Dard. His fame chiefly rests upon a much admired *masnavi*, entitled *Sihrul*

Bayan. Another of his *masnavis,* called *Gulzar-i-Iran* in praise of Faizabad, is likewise esteemed. Mir Soz was an elegant poet. Jurat was also a prolific poet, but his poems are full of double means. He imitated Sauda in satire with much success. Miskin was a Lucknow poet of the same period, whose *marsiyas* are specially admired. Since all these illustrious poets passed their days in Lucknow, they were quite naturally followed by a school of Lucknow poets, hardly inferior to those who had once made Delhi illustrious.

Delhi, meanwhile, was not altogether eclipsed. In fact, Urdu poetry made much progress in Delhi during this period. The most welcome sign for the development of Urdu in Delhi was that Shah Alam II (1761-1806), the Mughal King of Delhi, had himself started composing Urdu poetry under the name of Aftab. He was the first Mughal Monarch, who composed Urdu poetry. Besides him, there lived many other Urdu poets in Delhi during his reign, whose number was increasing like anything with the march of time.

Mashfi (Ghulam-i-Hamdani) left Lucknow in 1777 for Delhi, where he became one of the leaders of the revived poetic school of Delhi. He died in 1814. Things of great importance for the development of Urdu had taken place by the end of eighteenth century, while the advent of the nineteenth century ushered Urdu into an era of unimaginable progress.

SECTION V

Development of Urdu (1800 to 1858 A.D.)

We have so far studied three centres — Deccan, Delhi and Lucknow — where Urdu was progressing. Our study of the fourth centre — Calcutta — now starts. Before we do that, we should first look, in a cursory way, into the political situation gaining throughout India at the very start of the nineteenth century.

East India Company had taken over direct political control of Bengal in 1772, as already seen. And by 1798, Company's intrigues had reduced intrinsically most of the Indian Princes

to impotency; their position was like that of husk without its kernel. Still, it was a problem for the Company to bring every Prince openly and directly under its thumb. In order to overcome this situation the great wizards in England cooked the so-called "Subsidiary System". And the East India Company, in a shameless and self-conceited way, demanded its acceptance in 1798 from those of its preys it immediately wanted to devour. Apart from other humiliations, acceptance of this treacherous plan, carried for the Princes, it made them accept unequivocally the overlordship of the Company. And in order to make this overlordship a reality, dissolution of the Princes' armies was envisaged in the so-called "Subsidiary System". It did not end here; the Company's forces were to replace those of the Princes: then they were to be stationed in their territories. Above all, the Princes were to pay off yearly the total expenses of such forces of the Company it stationed in their territories. Indeed, the Princes would have found themselves on the horns of a great dilemma. And whoever did not gracefully accept the so-called "Subsidiary System", he was made to accept it through the same third degree methods of the British. When nothing else worked against Tippu Sultan of Mysore, war was declared on him, because he had flatly refused to be cowed down. He fell fighting like an honourable man but did not agree to live with a heavy bundle of humiliations on his head. With the death of Tippu the bitterest enemy of the British was finished. The Marathas also did not accept the "Subsidiary System" at first but British intrigues made them too bow before them. In short, by 1805, Delhi, greater part of the United Provinces, Bihar, Bengal, Orissa, the territory of Northern Sircar and also the territory connecting it with Bengal and almost the whole area south of Nizam's Kingdom, excluding Mysore, had come under the direct control of the Company, while the whole of India, excluding only Punjab and Sind, was too in its tight grip and indirectly under its control.

The above political assessment of India will serve as a nice background in our study of the development of Urdu during the nineteenth century. Deccan, the first centre of Urdu, was the mainstay of the Company's Government; Delhi, the second centre of Urdu, had Shah Alam II as its King in name

only, while the control over it was that of the Company. Oudh or to be precise Lucknow, the third centre of Urdu, had its Nawab, whose position was slightly better than that of the King of Delhi but on the whole that did not make any difference and Fort William College Calcutta was the fourth centre, where the development of Urdu had started taking place. Since the very establishment of this college had ulterior motives, it was serving Urdu from the same angle. However, the foregoing analysis shows that all the four centres of Urdu were politically governed directly or indirectly by the British.

Let us be clear prior to proceeding further about the motive of the British in patronizing Urdu at Fort William College. There are no two opinions today about the fact that the British left no stone unturned in getting Persian language completely banished from the Indian soil, while their patronage of Urdu was a part of the plan against Persian. The second thing, the British most ardently desired, which has not yet fully been appreciated by us, was the development in India of as many dialects into full-fledged languages as possible. The third thing, the British Government longed for, was the imposition of English upon India as the common language of the sub-continent.

There were innumerable reasons due to which the Company's Government of India desired the banishment of Persian language from India. One of the main reasons was that Persian represented Muslim culture; it was also spoken and understood in every nook and corner of India. Then, it had continuously been holding the high position for centuries as the language of courts, science and literature. So its continuous popularity meant no set-back to India's progress, which was then identical with the progress of Muslims. The Company, on the other hand, most ardently desired the ruination of both: but come what may, it could not afford to spare Muslims. Then, the Persian language had tied Hindus and Muslims together to a far greater extent. This too was not in the least acceptable to our British friends. Since the demand of their anti-human strategy was to see Hindus and Muslims at loggerheads, how could they possibly tolerate the existence of an instrument uniting them both! Then again, the existence of the Persian

سے ماضی سے رشتہ کاٹ دیا۔

language in India had been a source of very close lingual relationship of the Indians with the peoples of Iran, Afghanistan and even far beyond them. This too was abhorred by the British, because they did not consider it politically advisable to let Indians have the feelings of some relationship with the peoples beyond their frontiers. Moreover, Iran and Afghanistan were then strong enough and not impotent, to which state they have been reduced by our British friends. The presence of an enormously large number of Iranian and Afghans' religion-in-faith in India, as its centuries old rulers, was already a headache to the British, while the existence of their lingual relationship appeared most dangerous to them. Then, it was only through the banishment of Persian that the Indians could be deprived of the great treasures of learning buried in it. The change from Persian to any language for all the Indian Muslims was like making them vacate the palace, they had been living in, and forcing them either to live in the open or to occupy a hovel. The dwellers of palace were, consequently, bound to become the most wretched people in due course. And this is what was desired by the British. Had Persian been allowed by the British rulers of India to continue occupying the same old position, English language and the poisonous culture it is pregnant with, would not have become acceptable to the people of India whatever else might have happened. And the British would not have been able to fleece India upto 1947. Replacement of Persian was one of the greatest blows to the Muslims of India as well as to those of its adjoining areas. The aforesaid were the few most important considerations, which prompted the British to take pains to divest India of Persian influence.

In view of Company's attitude towards Persian language, its patronage of Indian vernaculars is understandable. That is one side of the picture; the other side is that the British wanted to see the development of as many dialects and languages as possible: this was an integral part of Company's plot not to let Indians have a nice vehicle of thought. They were, in fact, to be provided with innumerable as well as weakest of vehicles for the expression of their thoughts. This cannot be denied now that the British rulers of India wanted Hindus and Muslims to be involved in as many complications,

so far as the vehicle of their thought was concerned, as possible. Moreover, since the British had lost America during the eighteenth century, they were planning to control India for a millennium; and keeping that point in mind they were arranging, through their policy towards Indian vernaculars, to keep every Indian in a water-tight compartment. It was considered necessary to encourage every village to have its own dialect, if not language. And that was the only way of making Indians deaf and dumb in spite of their having both these organs as well as powers. The British rulers knew without the creation of lingual difficulties of this magnitude, they would not be able to rule India for long. One of the most important factors, which encouraged the British behave this way, was that they wanted to ensure that no Indian language, after the funeral of Persian on Indian soil, should be able to challenge English as the common language of India. After all acceptance of English by millions of Indians was not an easy task. So, many immoral rather criminal methods had to be resorted to in order to smoothen the way for English. Above all, there was nothing in the local languages which could inspire the people against foreign rule and their exploitation; the British could, in meanwhile, get themselves fully entrenched. Encouragement for the development of new languages, and also those nearing obsoleteness, was like asking a vanquished people to vacate the strongest of their forts, while permitting them to repair the old, and construct the new, ones. The linguistic troubles, which are brewing in South India, East Bengal and elsewhere throughuout the Indo-Pakistan subcontinent today, were then foreseen by the British. Indeed, they are their creation.

The reason for the imposition of English on India was political. Example of Egypt is there. The same British did not let the Egyptians study beyond matriculation upto 1920 even with English as the medium of instruction. The British knew it fully well that the imposition of a foreign language on an unwilling people will put the clock of the their progress at least a century back. They also knew it well that Muslims abhorred everything British, and if English was imposed, Muslims would not study it. The result would be that they would go sterile, while the non-Muslim Indians

would go ahead of them. And this is what the British desired. Apart from many other factors — advantageous to the British and disadvantageous to the Indians — in the imposition of English upon India, they were seeing Muslims' — the real and tough rivals of the British not only in India but elsewhere as well — going backward to the extent they could hardly recover from. And from such *pleasing and hopeful prospects* they derived further encouragement. Since the British did desire the replacement of Persian as the common language of India, and since they did not also like that position taken by any other Indian vernacular, the only course opened to them was that of the imposition of English without the least hesitation. Moreover, the British correctly felt that they would very easily be able to restrict education amongst the commoners if English became the medium of instruction. And this they thought because they wanted the common Indians to learn English only to become clerks and nothing beyond that. Accordingly, they had prepared the curriculum for schools and, afterwards, colleges. The real change in respect of higher education for the common people came only after the World War I. With English as the medium of instruction, acquisition of knowledge became most difficult. Since ultimate object of the British in every walk of life was one — exploitation of the Indians —, the policy pursued by them in the domain of languages was therefore strictly in keeping with their ultimate aim. As such, the languages, they supported, appeared to them fit to serve their best interest. Their interest has never been identical with that of the Indians. The languages, they discouraged, most certainly, appeared to them serving the best interest of the Indians. In short, the languages, the British did not support, would have served us better than those supported by them did.

By 1805, as already seen, Punjab and Sind were left to be tricked by the British. Both these states were closest to the home of Persian language; and the whole of Northern India was the area most infested with Persian influence, while Urdu, which was closest to it and had the same script, was already passing through the process of becoming more and more common and popular. Moreover, this area was most turbulent; and the British did not desire the smelling of their

game of imposing English upon the whole of India at the premature stage. The British were afraid of Persian language but they did not have any reason to fear in the likewise manner from Urdu. In fact, they found in Urdu the best tool, they could comfortably use for the substitution of Persian. And it was in keeping with the policy of patronizing new languages, that they started the work of Urdu's development at Fort William. Since Persian was then the only language which could serve the British military and civil officials throughout India, they had been learning it. But with the change in political situation, consquently, its strategy, the Company started teaching Urdu to its British officials. Because Urdu was mainly the admixture of Persian and Hindi, it could also, even initially, serve the Company's purpose to a great extent throughout India. Since the Company's Indian Government started patronizing Urdu at Fort William, that gave an impetus to its popularity throughout India, and to its development in Delhi, Oudh and Deccan as well. Company's patronage of Urdu did not let Muslims realize its game. Moreover, everything new appears attractive at first, while its merits and demerits, as compared to those of the old one, are fully realized at a later stage.

At the commencement of the nineteenth century, Dr. John Gilchrist was the head of the Fort William College. He set to collect a body of literature suitable as text-books for the study of Urdu by European officers. He gathered together the leading Urdu scholars. The chief authors belonging to this school are Syed Mohammed Haider Baksh Haidari, Mir Bahadur Ali Hussain, Mir Amman Lutf, Hafizuddin Ahmad, Sher Ali Afsos, Nihal Chand of Lahore. Kazim Ali Jawan, Lallu Lal Kavi, Mazhar Ali Wila and Ikram Ali.

Haidari composed the *Tota-Kahani* (1801), a prose redaction of the *Tuti-nama*; *Araish-i-Mahfil*, a romance; the *Gul-i-Maghfirat*, an account of the holy persons of Islam; the *Gulzar-i-Danish*, a translation of a Persian work containing stories descriptive of the failings of women; the *Tarikh-i-Nadiri*, a translation of a Persian history of Nadir Shah; *Sehrul Bayan* under the name of *Nasr-i-Benazir* and of a work adopted from a Persian version of the *Hitopadesa*, named *Akhlaq-i-Hindi*, both composed in 1802.

Mir Amman wrote the *Bagh-o-Bahar* (1801-2), an adaptation of Amir Khusro's Persian romance, the *Chahar Darwesh.* Amman's much admired work is not itself directly modelled on Persian but is a rehandling of an almost contemporary rendering by Tahsin of Etawa. Amman also composed an imitation of Hussain Waiz Kashifi's *Akhlaq-i-Muhsini* under the name *Ganj-i-Khubi.*

Hafizuddin Ahmad was a professor at the College in 1803. He completed a translation of Abul Fazal's *Iyar-i-Danish,* under the name *Khirad Afroz.*

Afsos originally belonged to Delhi. He had left Delhi as a boy and joined Fort William College in 1800. He was one of the most illustrious of the Fort William School. He is the author of a much esteemed *diwan*; but his two chief works are in prose. Both are of great excellence, the *Araish-i-Mahfil* (1805), an account of India adapted from the introduction of the Persian *Khulasatul Tawarikh of Sujan Rae* and the *Bagh-i-Urdu* (1808), a translation of Sadi's *Gulistan.*

Nihal Chand translated into Urdu a *masnavi*, the *Gul-i-Bakawali,* under the name *Mazhab-i-Ishaq.* This was in prose intermingled with verse, and was composed in 1804.

Jawan was originally of Delhi and afterwards of Lucknow. He joined the College in 1800. He is the author of a version in Urdu, called *Shakuntala Natak*, of the well-known story of Shakuntala. He also composed a *Barah-masa,* or poetical description of the twelve months, with accounts of Hindu and Mohammaden festivals, entitled the *Dastur-i-Hind.*

Ikram Ali translated, under the name *Ikhwanus-Safa* (1810), a chapter of a famous 10th century Arabian collection of treatises on science and philosophy entitled *Rasailu Ikhwanus-Safa.* Ikram Ali's translation is one of the best of the Fort William productions.

It was not Urdu alone which was patronized at Fort William. Bengali, as already seen in Chapter XI, was one of the beneficiaries of this institution. Hindi was also patronized there; and great efforts were made by the Company's Government to popularize highly Sanskritized Hindi amongst

the Hindus in order to detract them from Persian and Urdu on one hand and draw a wedge between Hindus and Muslims on the other. The planning of the British did not aim at one thing; their targets were various. They wanted to kill as many as possible with one shot. They were supporting and discouraging languages in such a way that they should ultimately become the real beneficiaries; and, therefore, everything was looked into from the political viewpoint. They had started preparing the ground for the popularization of Hindi in advance in Northern India with a view to counteract the unifying effect of Urdu. The Birtish could completely detract North Indians, Hindus and Muslims both, from Persian through Urdu; but since they felt that Hindus and Muslims would again be united through Urdu on lingual plane, they took great pains to popularize Hindi and Sanskrit in a certain area amongst the Hindus, while Urdu amongst Muslims. Since there was little available in Hindi for the taste of Persian knowing and speaking Hindus, the management of Fort William College got Persian works translated into Hindi: thus it tried to satisfy Hindus of higher taste as well. The change from Persian to English was really a great task, but the Company accomplished it and, at the same time, it did not leave any stone unturned not to let Hindus and Muslims accept Urdu as their common language.

Lallu Lal Kavi was a Brahmin of Gujrati extraction. What was done by the other Fort William authors for Urdu prose, the same was done by Lallu Lal for Hindi. He, in fact, created "high Hindi" as a literary language.[1] He wrote *Prem Sagar* and *Rajniti:* the former is a version in pure Hindi of the 10th chapter of the *Bhagvata Purna*, detailing the history of lord Krishna. Lallu Lal is also the author of the collection of a hundred anecdota in Urdu and Hindi entitled *Lataif-i-Hindi*. Lallu Lal and Jawan worked together on *Singhasan Battisi* (1801), a redaction in mixed Urdu and Hindi of a famous collection of legends of King Vikramaditya, while he aided Jawan in writing the *Shakuntala Natak*. Mazhar Ali Wila was Lallu's collaborator in the *Baital Pachisi*, a collection of stories, similar to the *Singhasan Battisi*; and he aided Wila

[1]Encyclopaedia Britannica. vol. xi, p. 575.

in the Urdu story of *Madhomal,* a romance originally composed in Brij Bhasha by Moti Ram.

Printing was first used for vernacular works by the College Press at Fort William at the end of eighteenth and the beginning of the nineteenth century. All the compositions, prepared for Dr. Gilchrist and his successors, were printed and also circulated with great success.

Let us now revert to Delhi. It is easy to recollect that Urdu was progressing in Delhi even before the setting in of the nineteenth century. Urdu was becoming more and more popular in Delhi, because of the greater prevalence of Urdu poetry. Shah Alam II was succeeded by his son, Akbar Shah II. It should be borne in mind that the Mughal Kings in Delhi were only in name after 1803. As such, they had no work to do nor any worry, which could detract them from harmful pursuits. Akbar Shah, like his father, composed Urdu poetry: naturally he patronized Urdu poets. Court patronage of Urdu poetry and its popularity in the public were touching the high water mark that Akbar Shah II died. He was succeeded by Mohammed Shah II, who was likewise a poet, known poetically as Zafar. Sheikh Ibrahim Zauq (1789-1854) was the poetical *ustad* (teacher) of the King, while Ghalib (1796-1869) was the poetical *ustad* of the Queen. Both these poets need no introduction. They have left *diwans* of Urdu poetry. Their works are of the highest order from all angles. The popularity of Urdu poetry can well be imagined from the fact that Bahadur Shah Zafar gave *jagir* (landed property) to poets, apart from the various other rewards on different occasions, in appreciation of one *shair* (couplet). Zauq was also the poet laureate and after his death in 1854, Ghalib was elevated to that honourable position. During Shah Zafar's so-called reign of two decades, Urdu poetry attained the highest water mark in Delhi. The crop of Urdu poets in Delhi was becoming richer and richer. Every individual in that city was either an Urdu poet or a great patron of Urdu poetry. Every individual in Delhi had plenty of spare time and Urdu poetry and kite flying had become the most popular hobbies of the people. Apart from *mushairas* (symposiums), there used to be held contest of various types amongst poets as well as amongst those, who remembered by heart, a good number of

couplets of different poets. In short, Delhi had gone mad after Urdu poetry. The progress of Urdu, under these circumstances, can better be imagined.

Such an atmosphere in Delhi was serving the best interest of the British, who too were busy aggravating it through different methods. But the general massacre of the Muslims of Delhi at the hands as well as under the orders of the British in 1857, and the removal of Bahadur Shah Zafar to Rangoon, as an exile, put an end to the mad age of Urdu poetry therein. In fact, the people, who composed or appreciated Urdu poetry, did no longer exist after the holocaust of 1857. Most of them, together with their innocent children and womenfolk, were indiscriminately butchered or hanged by trees, gates and walls, while those left, took refuge in jungles and many self-respecting ones drowned themselves in the wells. Thus, Delhi was emptied of Muslims, while their belongings were looted, distributed and destroyed. Delhi was again rehabilitated with Muslims belonging to various areas.

Besides the Court of Delhi, there were certain other forces which too were simultaneously making their respective contributions towards Urdu's progress and popularity. Urdu received an impetus through Syed Ahmed Brelvi's anti-British movement which, in the first instance, aimed at bringing about a great awakening amongst the Muslims. Syed Ahmed was born in 1782 and died in 1831. After completing his studies, as a pupil of Sheikh Abdul Aziz Dehlavi, he had gone on a pilgrimage to Mecca. He availed of the opportunity and visited Islamic countries for about five years. On his return to Delhi, he established in 1828 his propaganda offices in different parts of Northern India and used almost exclusively Urdu for his propaganda work. He could not succeed in his mission but his movement did become popular and Muslims became his followers in thousands. Irrespective of the fact whether Syed Ahmed Brelvi's movement benefited Muslims or not, it did benefit Urdu, which became more popular even in Kashmir and in North-West Frontier Province of India.

Sheikh Abdul Qadir, brother of Sheikh Abdul Aziz Dehlavi, was the first man to translate Quran into Urdu. He completed his Urdu translation in 1803, which was published in

1829 by Syed Abdullah, one of the followers of Syed Ahmed Brelvi. The same gentleman rendered in 1830 into Urdu a Persian book, the *Tambihul Ghafillin* (Awakener of the Heedless), written by Syed Ahmed Brelvi himself. Haji Ismail, another follower of Syed Ahmed, was the author of a treatise in Urdu entitled *Taqviyatul Iman* (Confirmation of the Faith), which had the greatest circulation amongst Muslims. Besides *Tariqah-e-Mohammediyya*, several other important books were written in Urdu by Syed Ahmed Brelvi's followers.

Maulana Mohammed Baqir Ali brought out the first Urdu newspaper from Delhi in 1830. And that was indeed a step in the direction of popularization, development, simplification and consolidation of Urdu.

Urdu had not attained as great an importance before 1833 as it did during that year when the recognition of Persian, as court language, was withdrawn by the British, while English was declared the official language of the whole of the British India. Urdu was indeed neither declared nor made *de facto* or *de jure* the court language but the elimination of Persian from the position of court language, strengthened the position of Urdu in a natural way. Moreover, the British were backing Urdu in order to finish Persian. And British backing gave the greatest impetus to the development and popularity of Urdu. So much so that an Urdu College was established in Delhi in 1835, known as Delhi College, in which the medium of instruction was Urdu. Innumerable books were translated into Urdu for adoption as text-books. It should not be lost sight of that all this became possible because the foreign Government of India wanted it that way. However, Urdu vocabulary started getting itself enriched with technical words, while the study of scientific subjects in it gave further stimulus to its expansion and development. The absorption of technical terms in Urdu, not only added to its vocabulary, but led to the use of simpler style and abandonment of the wholesale florid language. Thus Urdu was given the start to come more and more towards reality.

Lucknow was no less a centre of Urdu poetry than Delhi. One was, in fact, competing with the other. Since the Nawabs of Lucknow were in no way better than the Kings of Delhi, so far

as political affairs of their state were concerned, they were also living a care-free life; consequently passing their time in merry-making. Lucknow public was no less enthusiastic of Urdu poetry than that of Delhi. Nasikh and Atish of Lucknow, who died in 1841 and 1847 respectively, excelled their Lucknow contemporaries in *ghazal*, while Anis and Dabir, who died in 1874 and in 1875 respectively. topped the list of all other poets in *marsiya* (dirge). All the four were the fountain-head of Urdu poetry in Lucknow of their time and left voluminous works in the same language. Ali Beg Surur, who died in 1869, was the author of much admired romance in rhyming prose, entitled *Fasanah-e-Ajaib* (Tale of Marvels) besides a *diwan*. Apart from the afore-said top most Urdu poets of Lucknow, three of whom flourished till the dethronement of Wajid Ali Shah, the last Nawab of Oudh, there lived hundreds of Urdu poets belonging to a slightly inferior category. Wajid Ali Shah, like his counterpart of Delhi, was a poet. He was poetically known as Akhtar. He published his three *diwanss* of Urdu poetry. In short, the school of Lucknow continued to flourish, like that of Delhi, till 1857 when Wajid Ali Shah was dethroned, and sent to Matya Burj, Calcutta.

The British had annexed Sind to their Indian territory in 1843, while the turn of Punjab came in 1849. Thus, the whole of India became a British colony. Urdu was already prevalent in the North of Delhi, but the extension of British authority over these territories, gave the British a chance for further popularizing Urdu in these areas in order to undo the influence of Persian from there as well. Which they did to serve their own ends.

Apart from Delhi and Lucknow, which were the two main centres of Urdu poetry, there were several others. But since things were not as peculiar as at these two places, Urdu was progressing therein within limits. However, Urdu was making steady progress throughout Northern India in particular and in other parts of India in general. The War of Independence of 1857, and its suppression, radically changed the process as well as channels of Urdu's further progress.

SECTION VI

Development of Urdu (1858-1920 A.D.)

Since British rule in India had fully been established by 1857, the British Government took direct control of India in 1858. They had passed the stage of acquisition in India and their attention was, therefore, fully and exclusively paid to the consolidation of all their political gains and ruination of its economic prosperity.

Although Delhi had not for a long time been the capital of India yet it had enough importance upto 1857, because of its remaining the seat of the Mughal Kings. After Bahadur Shah's dethronement, Delhi went, for some time, to the background, while Calcutta gained importance as the seat of the Viceroy and Governor General of India. However, there were very few Indians in Delhi, Lucknow or Lahore, who knew English upto 1857, but it had been learnt in Calcutta by quite a good number. And its popularity further increased in Calcutta thereafter. Office work in almost all Government departments was even then done in English in Calcutta; but since its position in the Northern India was absolutely different from what it was in Calcutta, the question of local Government departments' works being done in it, did not arise. Moreover, the British administrators were faced with another difficulty in the North, which they did not confront anywhere else in India in that way. And that was of the selection of an Indian vernacular through which English could be taught to North Indians. Bengalis were learning English through Bengali, while Madrasis through Madrasi and Marathas through Marathi. But in Northern India, including Delhi, Lucknow and Lahore, the most popular language, in which people did all their work was Persian, while Urdu was in the process of gaining strength and importance. It was, therefore, a problem for the British to teach English to the North Indians because Persian had to be used for that purpose. Since they desired the banishment of Persian, towards which they had already taken steps, they were left with no choice but to give further support to Urdu, which already had their support, and make it first the medium of learning English in order to bring the latter to the position where it could become the medium of instruction.

Teaching of English to the North Indians was possible only after they had learnt reading and writing Urdu; without which all the plans of the British were bound to fail. Since the British already knew it, they had prepared the ground for the popularity of Urdu in advance. It now becomes crystal clear to us that it was, as a matter of great compulsion, that the British were giving further support to Urdu's popularity. Since Government work had to be done, and could not wait until English language could be learnt by North Indians, Urdu was made the language of many Government Departments, including those of the Police and Courts. Government's administrative machinery, as a whole, was expanding like anything, and new hands were badly required to fill the vacancies. Anybody knowing only reading and writing Urdu was appointed to one or the other post. Such appointments gave another fillip to the popularity of Urdu, they: at the same time, discouraged, in an indirect way, the study of Persian. Since the India's British Government aimed at the popularization of Urdu, on which had hinged the imposition of English throughout Northern India, they took pains to expedite its popularity. Thus, Urdu set out on the road to greater progress. But a greater campaign for the popularization of English was simultaneously carried on with vigour and determination. And the people were told that all the knowledge of the heavens and the earth was buried in English; if they did not learn it they would go beast.

With the completion of the process of British political ascendency over the whole of India, it had become clear that the age of abundance and prosperity was ultimately to give way to that of scarcity and poverty. And a few years following 1857 proved themselves as the harbingers of what was ultmiately to come. Since austerity was to become the order of the day in the time to come in every walk of life, Urdu, the then darling of the whole of Northern India, could not remain immune from the effects of the age of realism and business. However, with the dethronement of the King of Delhi and the Nawab of Oudh, their great influences, as patrons of florid composition of Urdu poetry, were in fact finished for good. But it lingered on in the form of a weak flicker till the top most composers of that style lived. Zauq had already died and with the death of Ghalib in 1869, the Delhi school of florid poetry was completely finished,

while the similar type of Lucknow school came to a close with the death of Anis in 1874, followed by the death of Dabir in 1875. Since the age had come for intensely practical thinking, and since Delhi and Lucknow courts did no longer exist, the very idea of the composition of florid, sentimental and laudatory Urdu poetry did not appeal even to poets' feelings. The style, which was once popular, was abhorred by everybody even at old centres of that type of Urdu poetry.

Like many other poets of Delhi and Lucknow, Mirza Khan Dagh (1831-1905) and Amir Minai went to Rampur State. Nawab Kalb-i-Ali Khan, Nawab of Rampur, was the great patron of Urdu poetry. Urdu poets were already flocking to his court. He welcomed every poet of Delhi and Lucknow. After Kalb-i-Ali Khan's death Amir Minai left Rampur and reached Hyderabad in 1900, where he was welcomed and honoured by Mahboob Ali Khan, the then Nizam of Hyderabad. Dagh followed Amir and reached Hyderabad. He too was welcomed and was elevated to the position of poet laureate after the death of Amir Minai. After the death of Dagh, Jalil, one of the Rampur pupils of Amir Minai, was appointed Hyderabad court poet. However, Urdu poets were, even after 1857, honoured and their works were appreciated at Hyderabad, Rampur, Bhopal, Tonk, besides some other states. But Delhi was Delhi and Lucknow was Lucknow; they were not excelled by anyone of the states in any respect so far as the patronization of Urdu poetry was concerned. And whatever was developed at these new centres of Urdu poetry, that could not resist the onslaught of time; and ultimately the old school met with its end at every place including the four afore-said principalities.

Use of lithography in Delhi and elsewhere was producing annually an ever-increasing number of Urdu books. After 1858, publication of such books received a great stimulant due to the factors already discussed. Since Urdu education was increasing and becoming more and more popular, a mass of Urdu school books had come in the market. Moreover, since the change was from Persian to Urdu, it mattered little for the Persian-knowing Indians.

Sir Syed Ahmed Khan's (1817-1898) *Asrarus Sanadid* had already been published in 1847. But the importance, Sir Syed

gained after 1857 because of his stand in favour of Muslims learning English, gave Urdu another impetus for its popularity. He published for six years many of his essays and papers — many in support of his stand — in the "Aligarh Institute Gazette" (started 1864). While from 1870 onward, he wrote for "Tehzibul Akhlaq", another Urdu periodical. Since Sir Syed's position was that of a reformer, and because he was fighting a great crusade against heavy odds, he dealt in his articles with all the problems including religious, social, economic, political, educational, etc., etc. It was also through these articles that he gave replies to his critics' objections. Besides all that he discussed the past, the present and the future of the Muslims of India through his occasional contributions. He wrote books in Urdu and almost all of them were connected, one way or the other, with the movement he had attached himself to. His last work is his commentary on Quran in seven volumes. Sir Syed's personal contribution towards the development as well as popularity of Urdu is in no way mean, but the contribution of several other persons, who were either his collaborators, or the product of his movement, is of great magnitude. The very existence of the two schools of thought — both poles apart from each other, one called misguided to the other — was singularly a healthy sign for the development as well as popularity of Urdu.

Mohammed Hussain Azad (1830-1910) was the pupil of Zauq: he dealt with poetry and poetic style. He was primarily a prose writer. He published many of Zauq's poems' annotated edition. Among his top most Urdu works in prose are *Nairang-i-Khayal*, an allegory dealing with human life and *Darbar-i-Akbari*, an account of the reign of Akbar. He was a professor of Arabic at Government college, Lahore.

Shamsul Ulema Maulvi Nazir Ahmed (1836-1912) is one of the excellent Urdu writers. He is the author of a series of novels on domestic life. His novels attained wide popularity, and proved helpful, particularly in the education of women. These are entitled *Miratul Arus*, *Taubatun Nasuh*, *Banatun Nash*, *Ibnul Waqt* and *Ayama*. Nazir Ahmed was the principal translator into Urdu of the Indian Penal Code (1861), which is reckoned a masterpiece in the exact rendering

of European legal ideas. His translation of Quran into Urdu is considered best. He was closely associated with Sir Syed Ahmed Khan.

The novel was one of the most noteworthy features of recent literary composition in Urdu. India has no doubt always been rich in stories and romances; but the modern novel, as understood in Europe, was a new development. The most admired Urdu novel is entitled *Fasana-i-Azad* by Pandit Ratan Nath Shrar of Lucknow. The story is remarkable for its vivid picture of Lucknow society and its faithful delineation of character.

Maulana Altaf Hussain Hali (1837-1914) was a pupil of Ghalib. He wrote Ghalib's life and published an able criticism on his work. His fame and achievements are partly due to his having played the part of the bard of Sir Syed's movement. At the age of forty he came under the influence of Sir Syed and became convinced of the cause the latter was fighting for. He, therefore, devoted the remaining part of his life to, and used his great poetic gift in, the service of Muslims. He published much verse of which an interesting specimen will be found in the edition of his *rubais* or quatrians (101 in number), with an English translation by Mr. G. E. Ward (Oxford, 1904). Those *rubais* are inclusive of a famous poem of Hali in which he sets forth his ideal in every simple poetry devoid of exaggeration and unreality, while making direct appeal to the heart. Above all, this poem, in spite of its simplicity, conveys the sincerity of the composer. Hali indeed inaugurated a new, vigorous and life-giving poetic school in Urdu poetry. Perhaps the most memorable of Hali's compositions is his *Musaddas* on the "Flow and Ebb of Islam" (1879), which had an extraordinary influence in stimulating enthusiasm in the case of Indian Muslims' progress. In this *Musaddas* he draws in simple but eloquent language a sketch of the past glories of Islam and compares it with the situation he found himself in in Hindustan. Hali also wrote the biography of Sir Syed Ahmed entitled *Hayat-i-Javid*.

Akbar Allahabadi (1846-1921) was a poet of his own type. He, not only ran away from the old school of Urdu poetry, but made great fun of the Western Civilization as well. In

humorous but stern, at times, ways he tried to impress upon Muslims the necessity of remaining Eastern rather Muslim even after acquiring English education. He left his *diwan*.

Abdul Halim Shrar (1860-1926) was another good writer. He was the editor of a monthly Lucknow periodical called *Dil Gudaz*. He partly adopted European style in his Urdu writings. He wrote novels which are of historical character and resemble those of Sir Walter Scott. The best are *Aziz and Virgina*, a tale of the Crusades, and *Mansur and Mohina*, a story of India at the time of the invasions of Mahmud Ghaznavi. He wrote over two dozen books.

Dr. Mohammed Iqbal (1877-1938) was primarily a poet, because he composed poetry like many others. But it is only after reading and understanding his works that one feels compelled to say that he was more than a poet; and something in addition to that as well. To be specific, one further feels inclined to call him a philosopher; but, after pondering over the qualities and achievements of a philosopher, and comparing them with those of Iqbal, one again feels forced to say that he was more than a philosopher; and yet something more. Under such circumstances, one's desire to define the status of Iqbal increases, and one jumps to the conclusion that he was one of the many Asiatic revivalists in whose heart a great fire of sincerity was burning. But one again realizes that he was one of the greatest friends of the whole of human race the world ever produced. One's dilemma does not end because, whatever name or rank one gives to Iqbal, one feels afterwards that that name or rank does not fully convey what Iqbal really was. Well, I feel, I should say that Iqbal was nothing but a true Muslim. As such, he was everything and far far away from the range of our definitions. However, it was really a unique honour for Urdu and its speakers that Iqbal expressed himself partly in it. He was the man who is said to have conceived of the idea of Pakistan in order to solve the most complicated Hindu-Muslim problem in India. Iqbal is no longer amongst us; but the work he left behind is fully capable, if understood and acted upon, of doing thousands of times more good to the born and unborn humanity than the establishment of Pakistan did to Muslims. Most of his writings

will never become obsolete with the march of time. They are all truth; their importance will increase, as days roll on. Time is the greatest producer of its own requirements; Iqbal left his work at the time it was most needed by the suffering humanity in order to replace the tottering civilization of the West. Urdu has attained greater importance because of Iqbal's contri bution in it. His Urdu poetry books are *Bal-i-Gibrail*, *Bang-i-Dira* and *Zarb-i-Kalim*.

Urdu poets and prose writers, mentioned above, are only the outstanding ones. Besides them, there have lived innumerable poets as well as prose writers — Muslims and Hindus both — during the period under review.

Punjabis had gained, due to a variety of reasons, some confidence of the British Government. Moreover, there was no other area in India which could give better soldiers and in such a large number for the armies of India than Punjab. No doubt, Punjabis were also the best suited people for military service from all angles. The result, however, was that the great majority of Indian Army Personnel belonged to the Punjab. They spoke Punjabi as well as Urdu, while a few literate amongst them could read and write Persian as well. Punjabi is a dialect of Urdu; and it is not written even today. It is only spoken. All the British military officers knew Urdu well. They expressed themselves to, and understood, Indian soldiers in Urdu for obvious reasons.

Punjabis belonging to upper Punjab spoke a tough dialect of Punjabi: their pronunciation of Urdu was therefore slightly different from that of the others. The average British officer's pronunciation of Urdu was also different. Then, the Birtish Tommies were as illiterate as their Indian counterparts. They talked at times with each other. We can imagine what sosrt of Urdu or English they would have used for their intercour e. However, a certain type of pronunciation — not very different from the correct one — for a variety of reasons gained prevalence in the military. A few words were also used for slightly different meanings. Then, soldiers were taught to read and write Urdu. And that helped them improve their language a lot. Since there were continuous transfers of Indian army units from one part of the country to another, they carried

Urdu with them just as Mughal armies had done before. In a few years time Urdu became, in the real sense of the word, the language of the army. It was more popular amongst the Service Personnel than even English. Service Personnel even belonging to the Central as well as extreme South of India spoke Urdu. Certainly this Urdu was not like the one spoken by the educated *Delhiwalas*. Still, a man, belonging to any part of India, could explain himself without the least difficulty in Urdu to a *Delhiwala*, if the former had come in contact with the Indian Army Personnel. Urdu's quick popularity was partly due to the fact that, apart from its containing many words quite common in every part of India, it was very easy to be learnt by anybody.

Another factor, which gave greater popularity to Urdu even in the remotest corners of Northern India, was the fact that Service Personnel sent their letters home written in Urdu and Urdu alone. Necessity is the mother of invention. Readers of Urdu letters cropped up overnight even at such places.

With the extension of East India Railway upto Ghaziabad, near Delhi, spread of Urdu Eastward received further impetus. And yes, the dethroned Nawab of Oudh, Wajid Ali Shah, and his family with a large entourage, were staying in Calcutta at Matya Burj, which had become another Lucknow in Calcutta. Many Lucknow and Delhi poets had flocked to Wajid Ali Shah at Matya Burj, where too, he was as busy with Urdu poetry as ever. Chaste Urdu had become the language of the area he was living in. Existence of such a spot in Calcutta was having its own influence on the people of that city. And naturally, Urdu was rapidly spreading throughout Calcutta; after all that was the beloved language of the ex-Nawab of Oudh as well as of the ex-King of Delhi. Nawabs of Dacca, in fact, inherited the patronage of Urdu and its poetry from Matya Burj. It was quite natural that Dacca, afterwards, became the centre of Urdu in Bengal because of Matya Burj.

Bahadur Shah Zafar, ex-King of Delhi, died in 1862 in Rangoon. During the period of his exile he composed a lot of Urdu poetry and, naturally, that poetry of Bahadur Shah is very touching. It was partly due to his presence in Rangoon

that this language reached that part of the then British Empire as well.

We are well aware of the Britishers' aims in imposing English upon the whole of India. And we know, they were patronizing different Indian vernaculars, including Urdu, as a matter of expediency. Urdu was perhaps the greatest favourite of the India's British Government, because of the part it was to play in undoing Persian influence. Patronization of Urdu by the British was a great hoax; it was a part of the deep conspiracy against the Persian language, as already seen. India had its own very well-established *Unani Medical System*, ideally suited to the people. But since a treacherous plot had been hatched against everything indigenous, the British discouraged that system too. And in order to impose their own medical system on India, they established a medical college in Calcutta and another in Bombay in 1833. But English was the medium of instruction at these medical colleges. The British Government of India had also established colleges at different places, where too the medium of instruction was English. The Universities of Calcutta, Bombay and Madras were established in 1857, while the University of Punjab was founded in 1882. English was making a steady progress, particularly because those knowing it were straightaway taken into the Government Service. Delhi did not have even an English College before the advent of the twentieth century; but Delhi too was being prepared and the atmosphere was being created for that through Delhi College. Mohammaden Oriental College, which became Muslim University in 1920, had been established in Aligarh in 1877, where too English was the medium of instruction. Another college had been established in Benares which became Hindu University in 1914.

It is a fact that, by the end of the nineteenth century, Urdu had established itself very well and Delhi College, in which the medium of instruction was Urdu, was rendering yeoman service to the Urdu-speaking Indians. But from the point of view of the Government of India existence of a college in Delhi wherein Urdu should be the medium of instruction was no longer in British interest. The stage had definitely come when the people could learn things with English

as the medium of instruction: any delay in the execution of their original plan was considered harmful. After all, the British had patronized Urdu for over a century; and that patronage was giving good dividends at places other than Delhi, because English was being taught to the Indians through Urdu and also through other vernaculars. Moreover, Government's continuous patronage of Urdu could help in an indirect way the existence of Persian and Arabic. And the closure of Delhi College, it was considered, would be like a mortal blow to the study of Persian and Arabic. Besides all other considerations, Urdu was even then keeping Hindus, Muslims and Sikhs of the Northern India united, because they all, without any discrimination, were studying and enjoying Urdu and Urdu alone. Then, Calcutta, as the capital of British India, had lost its utility and the Government of India was planning to shift its capital to Delhi. In short, there were several factors which were necessitating, from the imperialistic point of view, the closer of Delhi College and the establishment of an English College in its place. Situation was, therefore, created and the closure of Delhi College, as an institution using Urdu as the medium of instruction, was manoeuvred in 1907. No doubt, Urdu continued its progress even after that, but this incident did prove itself a turning point in the history of this language. However, a college having English as the medium of instruction, was established in Delhi in lieu of Delhi College. And Delhi had its University in 1922, while Lucknow in 1917 and Lahore had been the seat of Punjab University since 1882. Thus, Urdu was relegated to the position of an orphan even in Delhi, Lucknow and Lahore, while the position of English became like that of an adopted son at all these places as well.

Since there had been no such thing in Hyderabad as the dethronement of the Nizam, Urdu had continuously been making steady progress in that part of India. It was in 1908 that a college, in which the medium of instruction was Urdu, was established in Hyderabad. And that college became the first Urdu University in 1918.

Ultimately the decision to shift India's capital from Calcutta to Delhi was made public in 1911. And that was accomplished in 1912. This transfer of the capital of British India opened

new vistas for Urdu's development as well as spread through the length and breadth of the country. But it also slightly changed the atmosphere of the whole area, in which Urdu had lately, and without any potent rival, been gaining popularity for over a century.

World War I broke out in 1914. It necessitated greater recruitment in Indian Army and Navy. Since Urdu was the undeclared language of the army, it attained popularity amongst, and patronage of, the greater number of Service Personnel after the break out of the war. Indian armies took part in the far off theatres of war; they carried with them the language they spoke. Then, the end of the war brought in its wake the demobilization of thousands of Service Personnel, who went back to their remotest villages and carried with them the germs of Urdu to be sown and spread further in their respective areas.

With the transfer of India's capital from Calcutta to Delhi Central Government employees, who then consisted of almost hundred per cent Bengali Hindus, also came to Delhi. Naturally, their families and servants accompanied them to the new capital. Although Urdu was quite common in Calcutta but the atmosphere of Delhi was still different. During World War I a great number of Punjabis, knowing and speaking chaste Urdu, were taken in the Central Secretariat. The result was that a good number of Bengali-speaking people came in too close a contact with those speaking Urdu. They either talked with each other in English or Urdu. This is how Urdu was spoken by more and more people and further spread in the East when Bengalis went home on leave or on their retirement. And many of them belonged to villages in Bengal. Since their families were in Delhi, their children born there spoke Urdu fluently in many cases.

Delhi has been the capital of India or that of an important Indian State from time immemorial. The word "Delhi" has, thus, been having a sentimental value for the people of India. During the reign of Rajputs it had attained greater fame and a halo surrounded the name of that city; more so because the leading monarch used to be its ruler. But the advent of Muslim rule in India immensely added to the illumination of the halo, which had already been surrounding the name of

Delhi. The apogee in the brightness of that halo was reached during Mughal reign. It was due to Delhi's occupying such a position in the minds of Indians that anything belonging to this city was looked with awe, reverence and admiration. Delhi had continued to occupy more or less the same position even after 1858. Even the residents of Delhi were looked with reverence by other Indians. Just as every American is even today considered the equal of Henry Ford, every resident of Delhi was then considered the embodiment of all qualities. Since Urdu prospered in and around Delhi, it was also, according to the traditions, loved by Indians residing in any part of the subcontinent. The great attachment of the kings of Delhi and the Nawabs of Oudh to Urdu gave it a unique position so far as the sentiments of all Indians were concerned. And emergence of many outstanding Hindu writers of Urdu had left no room in the minds of Indians for not accepting Urdu and also not considering it as their own language. Above all, Urdu was spoken by the Birtish officers, the then tyrant rulers of India. It will not be wrong, if I say that Urdu dominated over the minds of all Indians just as Delhi did. That is the reason why the people living in the remotest corners of India longed to learn Urdu; and considered those knowing it highly educated as well as fortunate. And such was not the position in any particular part of India; it was so throughout the country. The popularity of Urdu had reached its zenith by 1920. And it was so in spite of Urdu having received a set-back from the closure of the Delhi College. The closure of Delhi College did not do as much harm to Urdu as it benefited English. Moreover, the closure of that college could possibly not reverse the process of its popularity. It did not affect Urdu from the short-term viewpoint in any part of the country simply because it had become the language of the masses. Urdu was looked with respect even upto 1920 by every Indian excepting a few black sheep. And that did not matter at all. Although Urdu was understood and spoken by a good number of Indians but many of them, who were not conversant with the chaste written Urdu, regretted their inability to enjoy the literary taste of it which was considered even by the illiterate Indians something worth appreciating and knowing. Howover, I cannot think of anything else to be able to prove today in a better way the popularity Urdu had attained throughout India by 1920 than to

give a list, as under, of Urdu daily newspapers, which were being published in 1920 from all the four corners of the country:—

Name of the city of publication	Name of the paper	Name of its Editor
1. Delhi	*Al-Jamiat*	Syed Abul Ala Maudoodi
2. ,,	*Muballigh*	Hakim Mohammed Ishaq Haqqani
3. Lahore	*Zamindar*	Maulana Zafar Ali Khan
4. ,,	*Siyasat*	Syed Habib
5. ,,	*Inqilab*	Ghulam Rasul and Abdul Majid Salik
6. Lucknow	*Hamdam*	Syed Jalil
7. Calcutta	*Al-Hilal*	Maulana Abul Kalam Azad
8. ,,	*Asar-i-Jadid*	Usmani
9. Bombay	*Hamdard*	Maulana Mohd. Ali
10. Hyderabad (Dn.)	*Sahifa*	
11. ,,	*Rahbar-i-Deccan*	
12. Madras	*Qaumi Report*	

Besides the above Urdu dailies, a great number of Urdu weeklies, fortnightlies and monthlies were being published in 1920. It will be no exaggeration to say that there were a few important towns in the whole of India from where no Urdu paper was published. And the language of all these papers was chaste Urdu. I would here like to make a specific reference to *Akhbar-i-Aam*, published from Lahore. This weekly was started in 1852 and continued its publication at a stretch upto 1940. It was throughout owned, managed, published and edited by Hindus. After its publication for a long period of 88 years, it was closed due to the bias Hindus had developed against Muslims and Urdu after 1920.

In view of the above, can anybody in his senses say that Urdu was not known and popular throughout India as late as 1920? There then existed only two languages in the field — English and Urdu — competing with each other on all-India

basis. And these were the two languages in which news and views papers were being published throughout the country. The reasons for the ever-growing popularity of English are too obvious to be commented upon, while those of Urdu were that it was an Indian language, owned and nourished equally by Hindus and Muslims. It will be a great surprise to many of my readers to know that not a single news or views paper in Hindi or the so-called Hindustani had been published from any part of India as late as 1920. Hindi newspaper press was established even after the middle of twenties. And no news or views paper has so far been published from any part of Bharat in the so-called Hindustani, if it is a language distinct from Urdu and Hindi. The name Hindustani was in fact the other name of Urdu upto 1920. But the same has become the second name of Hindi in the Bharat of today. As against the complete absence of Hindi press, and in addition to the aforesaid Urdu news and views papers, hundreds of Urdu papers had upto 1920 been started and closed ever since the publication of the first Urdu paper from Delhi in 1830. Even journalism had taken very deep roots in Urdu, and the sort of Urdu writers have lived during this period is a living testimony to that effect. As such, we can assume that Urdu proved itself fully capable for the expression of all sorts of thoughts. Had it not been a good vehicle it would certainly have been discarded by great authors, whose works can stand the comparison with their contemporaries' works written in other languages of the world. Had the affairs not taken the turn for the worst, which they took after 1920, Urdu would have certainly become by now one of the leading languages of the world. And as the national language of over 400 million Indians world recognition would have long before now been accorded to it. However, we are now to face the realities; which, we will see in the next section.

"Although Urdu chiefly represents Muslim culture, its use is by no means confined to Muslims. Not only is the most popular Urdu novelist a Hindu, but the statistics of the vernacular press show that this form of the language is widely used by Hindus."[1]

[1]Encyclopaedia Britannica. vol. xi, p. 576.

SECTION VII

Development of Urdu (1920 to 1947 A.D.)

In this section we will study certain incidents which took place prior to 1920. They were not discussed in the previous section because they assumed far greater importance after 1920. And dealing with them on piecemeal basis is not considered appropriate.

Before we start the study of our main subject, we will make a cursory of review of the history of Congress and Muslim League. And in addition to that, we will take stock of a few other factors which have important bearing on the development of Urdu during the period under review.

Indian National Congress was started jointly by Indians and Europeans in 1885. Its first meeting was held in Bombay. Indian National Congress then had nothing to do with politics. Its main functions were to secure Government jobs for Indians and lodge complaints of all types with the authorities. It should also be noted that the Indian National Congress was established at the instance of the then Indian Government. And the Government had various selfish motives behind that move. However, some big people joined Congress and it continued its work, whatever was that.

All-India Muslim Educational Conference was held at Dacca in 1906. Salim Ullah Khan, the Nawab of Dacca, put forward at one of the A. I. M. E. C. meetings presided over by Mohsin-ul-Mulk, the proposal of establishing Muslim League. The aim behind its establishment was said to be to safeguard the interest of the Indian Muslims. It was further explained that that was not being done, as faithfully as it should have been done, by the Indian National Congress. The proposal was accepted and the Muslim League came into existence. One thing should very clearly be understood in this context as well: the mover of the proposal at the meeting for the establishment of Muslim League was no doubt Salim Ullah Khan, but it was conceived of by, and moved at the instance of, the Government of India.

It is now clear that two parties had come into existence by 1906; and both were the creation of the British. Some of

my readers, not conversant with the devilish tactics of the British, are apt to conclude that the British arranged for the establishment of two political parties in order to let the Indians have parliamentary training. Such a conclusion will be totally wrong. The truth is that the British had been taking pains to divide Hindus and Muslims, while the establishment of these parties was a part of the master plan. These parties were very useful to the British in several other respects, particularly for window-dressing purposes in order to hoodwink the world. Many subtle reasons can possibly not be discussed here. However, both the parties used to hold their annual meetings in anyone of the big cities of India. Since both the parties were the creation of the British and had, consequently, been dominated by the vested interests, none had done anything concrete for the country and its people upto 1916.

Mr. Gandhi had returned from Africa. And it was only due to the agitation he had started there that he had become somewhat popular in certain circles in India as well. Maulana Mohammad Ali approached Mr. Gandhi and suggested to him the merger of the Muslim League with Congress. His expressed aim in doing that was to put up a united front against the British rulers of India in order to do something solid for the people. It was agreed to, and the amalgamation of the Muslim League with Congress was effected in accordance with the Lucknow Pact of 1916. This amalgamation, and also the declared aim with which it had been done, electrified the whole country and brought Muslims and Hindus closest to each other. Many Muslims, who were till then no-party men, also joined Congress, and started taking active part in the politics of the country.

Turkey was involved from the side of Germany in World War I. She was receiving reverses after reverses at the hands of Allies. Indian Muslims were feeling very much perturbed at such losses of Turkey. Ultimately, Indian Armies occupied some Turkish territories. Indian Muslims could not tolerate this. They gave an ultimatum to the Government of India either to vacate all the occupied Turkish territories or to face Muslim migration from India. The ultimatum was ignored and Muslims migrated in lacs from India in 1917. They went to Afghanistan. Many of them perished and many

afterwards returned. Ultimately, the war also ended and the Turkish Empire was torn into pieces. Muslims of India felt all the more restless at that. They formed Caliphat Committee; and a movement called Caliphat Movement was launched. While this agitation was going on Rowlett Act was enacted by the Indian Government and extraordinary powers were assumed by the Executive. Congress did not approve of the enactment of the Rowlett Act. Consequently, an agitation for its withdrawal was launched by the Congress. Since Congress was then truly representing Hindus and Muslims both, Muslims, who were already running Caliphat Movement, felt all the more infuriated and took greater part in both the movements. Agitations were proceeding that General Dyer opened fire on a peaceful meeting of the Hindus and Muslims in Jalyanwala Bagh, Amritsar and killed and humiliated hundreds of men there. This incidence added fuel to the fire. And a complete Non Co-operation Movement against the foreign Government was launched by the Congress.

Maulana Mohammad Ali, who had already been planning for the overthrow of the Indian Government, got a chance for the realization of his dream through the Non Co-operation Movement. In order to make the movement a complete success it was necessary that the whole country should enthusiastically back it. And Maulana Mohammad Ali knew that Muslims would not throw in their full weight unless the *Ulemas* of India issued their *fatwas* (decrees) in favour of the movement. He, therefore, established *Jamiatul-Ulema-i-Hind* in 1919. Thus, he collected the top-most *Ulemas* of India and impressed upon them the necessity of issuing the necessary *fatwas*. The *fatwas* were accordingly issued; as a result of which the movement started assuming dynamic force. Muslims renounced titles. Those in Government services resigned from their jobs. So much so that Muslim schools and colleges refused Government aid. Since Muslims were conspicuously playing the leading part, while the greater part of their enthusiasm was due to Caliphat issue, the Non Co-operation Movement became popular as Caliphat Movement. And Caliphat Committees were formed in all the cities and towns of India. The movement assumed such a popularity that Caliphat Committees were formed in some villages as well.

The Non Co-operation Movement, popularly known as Caliphat Movement, was a great success. It made the British rulers of India shiver in their shoes. Scenes of the most unusual nature, like Hindus carrying Muslims' dead on their shoulders and Muslims carrying Hindus' dead on theirs, were commonly witnessed. Which conclusively proved the prevalence of most cordial relations between the two communities. The British had been unnerved because, apart from seeing with their own eyes the most unceremonious burial of all their nefarious plots, spreading over a period of more than a century, to divide Hindus and Muslims, they were witnessing the symptoms of their own burial. The nervousness of not only the British but all the Europeans in India, can well be imagined from the fact that all the European businessmen had left India and the families of almost all the British officials and non-officials had been sent to Europe. No European woman or child could be seen anywhere in India. Even the dens and strong-holds — Calcutta, Bombay and Madras — of the Europeans had completely been evacuated. Only those British officials whose presence was absolutely essential, had been left behind. They passed many sleepless nights in spite of keeping several armed guards at their residences and having loaded arms by their sides. As against this, let my readers measure the hate and enmity Muslims harboured against the British from an instance. A poor Muslim could not afford to sacrifice a goat on the day of *Bakra Id*. He took a dagger and went to the Bungalow of the Deputy Commissioner, Kheeri (C. P.), who was a British. This Muslim actually slaughtered him the way Muslims slaughter goats. He said afterwards that he could not think of a better thing to sacrifice than to slaughter a Briton by staking his own life. Then, at *Chhora Chhori* not only the British but their Indian representatives, together with their supporters, were put to death and the Government property was looted or destroyed. And that was only the beginning of the decisive phase of the struggle, while the end was even then a long way off.

The movement had continued for three years before it entered its final stage. The British, who have been master intriguers, had not after all been sitting idle while plans for their annihilation in India were being openly executed.

They had been rather busy making frantic efforts to create a rift between the Hindus and the Muslims, because their co-operation was the backbone of the movement. And ultimately their manoeuvrings bore fruit and a gap against Muslims was somehow caused in the minds of Hindu leaders: perhaps a paradise was promised to them alone. Hindu leadership felt allured like a coward and got entrapped. The movement was, then, sabotaged by no less a person than Mr. Gandhi. And had it not been sabotaged the British would have felt obliged to quit India within a few days time, or they would have *en masse* been buried deep in a few ditches. Every individual Indian had gone against them; and they could possibly not fight against millions and millions of desperate people.

The movement ended; but, the British fully realized in 1922 that they will have to quit India. Still, they wanted to delay that moment as far as possible. After all exploitation of four hundred million human beings could not continue for an indefinite period. In fact, it was mainly due to the lack of the means of communication, and also partly due to the Britishers' unnecessarily alienating the Indians through different means, that they continued to rule India for such a long time. The ever-improving means of communication, and the ever-increasing number of Indians flocking to cities, were bringing Indians out of the darkness — which had been serving the best interest of the British rulers of India. But before their departure from India, the British were determined to see every individual Hindu and Muslim at daggers drawn.

After scoring first victory — getting the Non Co-operation Movement sabotaged — next target of the British was the creation of such a wide and unprecedented gap between the common Hindus and Muslims that they should never be able to sit together. And they had made arrangements, in advance, for the execution of an elaborate programme to that effect in consultation with their collaborators — Hindu leaders. It was according to the pre-arranged plan that all the political leaders — Hindus and Muslims — were interned after the withdrawal of the Non Co-operation Movement. It had been agreed to that way by the British intriguers and the coward Hindu leaders in order to let the Indian Government have

a free hand to sow the seeds of dissension between the Hindus and Muslims, while all their leaders were in Jails. It was really an uphill task to divide the common Hindus and Muslims to such an extent that they should madly indulge in cutting each other's throat. Indeed the accomplishment of this anti-human plot clearly meant taking the Indians from one extreme — cordiality in their mutual relationship — to the other — the opposite of cordiality. And that would certainly not have been accomplished without all the top-most Hindu leaders fully exposing themselves had they not been interned. However, with the imprisonment of the leaders, major part of the British-Hindu conspiracy was accomplished.

British Viceroy, together with the late Madan Mohan Malviyaji, was perhaps looking for a Hindu, who could be made to play the part of a villain and poison the Hindu-Muslim relations. Swami Shurdhanand looked to Malviyaji the man most fit to play that role. It may be noted here that Swami Shurdhanand was one of the four closest disciples of Swami Dayanand, the founder of *Arya Samaj*; and it was no secret that Swami Shurdhanand was a staunch *Arya*. As against this, Madan Mohan Malviyaji was the most orthodox *Sanatandhurmi*. As such, both were poles apart; and in fact, one did not like to see the face of the other. But Madan Mohan Malviyaji was a clever man and wanted to use Swami Shurdhanand as a pawn by exploiting his fervour for the cause of *Arya Samaj*. However, Swami Shurdhanand was one of the internees. He had been sentenced for two years imprisonment. Malviyaji met Swami Shurdhanand in Lahore Jail on one hand, and saw the then Viceroy in Delhi on the other, several times. And to the unexpressed surprise of every honest Indian, Swami Shurdhanand was released after serving only four months imprisonment. Before he was released, promise had been taken from him by Malviyaji to start *Shuddhi Movement* (Conversion of Muslims into the Hindu fold). Soon after his release *Shuddhi Mahasabha* was established under the presidentship of Thakur Saheb of Shahpura. And in order to support the movement about a dozen Urdu newspapers were started by its organizers from Lahore and Delhi during 1922. It was during the same year that the first Hindi newspaper was brought out by Mr. Inder, son of Swami Shurdhanand, from Delhi. Hindustan Times,

presently owned by Birla, was also bought by Swami Shurdhanand from Sikhs in 1922. In short, first *Shuddhi* was done by Shurdhanand in Raibha, District Agra, on 23rd February 1923.

Muslims felt very much disgusted with the sabotage and so every Hindu barring the top-most Hindu leaders. Muslims' disappointment knew no bounds because they had staked everything in the form of men and material they had. And they were dead sure of the most favourable outcome of the movement. Congress did not have enough funds to meet the various expenses of the movement: Caliphat Committee had provided Rs. 25,00,000/- even for that purpose. This amount was insignificant as compared to what other losses Muslims had been made to suffer due to the sabotage. They were to weep and wring their hands in sorrow for their innumerable as well as incalculable losses.

Muslims had not even partly recovered from one shock that the newly established Urdu press of the Hindus started a great campaign in favour of *Shuddhi*. It was like a bolt from the blue for the already vexed Muslims. They got altogether perplexed and were unable to appreciate the wisdom of the Hindus to indulge in such an anti-Muslim work. However, they could not, under such trying circumstances, sit quietly even for a moment. They willy-nilly started preparing to take counter measures to check *Shuddhi*. First *Shuddhi* had been done on 23rd February 1923 and two days later, *i.e.* on the 25th February 1923, *Majlis Numaindagan-i-Tabligh* was established in Agra by the late Maulana Ghulam Bhig Narang. This organization was defensive; still, relations between the two communities were strained. To stop even a burglur means inviting trouble. The British were the real creators of such a situation. They, thereafter, left no stone unturned, in their own way, to aggravate the bitterness between the Hindus and the Muslims according to the plans agreed to by the Hindu leadership. Once a process is reversed it naturally goes to the other extreme.

Muslims were putting up a defensive fight on *Shuddhi* front that issues like *Gaowrakshak* (protection of the cow) and *Gaowbhakshak* (eating of the cow) were raised not only in Hindu Camp but in the non-Muslim Camp. Hindus had been worshipping cow, while Muslims had been eating it and both had been

living together for centuries. Thus, cow worship or cow eating was not a new thing but this too was made a controversial issue. And the raising of this issue brought Hindus, Sikhs and Achhutes together, while Parsees too were openly on the side of the opponents of the Muslims, because all of them worshipped cow. Thus, Muslims were isolated from all Indians ; consequently, they faced the most united front of the trio.

Launching of various anti-Muslim movements, including the afore-said two, was like paving the way for the real fire-eating organization, headed by *Narathji* (a double faced character in Hindu mythology) himself. Hindu Mahasabha was established in 1924 under the presidentship of Madan Mohan Malviyaji, who had till then very actively been working and serving the best interest of the British from the background. A fire-eater can possibly not give birth to a flower-eater. Mahasabha gave birth to *Hindu Sangthan* (co-operation amongst the Hindus) *Movement*. In other words, the real aim of this movement was the separation of the Hindus from Muslims to the maximum possible extent. *Sangthan* was the first issue of the Mahasabha, while the second was *Mahabir Dal*. *Sewak Sangh* was also established in 1924 or 1925; and since it had no parentage, but was of the fire-brand type, Mahasabha was too pleased to adopt it. All these organizations, with their anti-human objectives, started poisoning the innocent Hindus against Muslims.

It is now crystal clear that the Hindu leadership had adopted an offensive rather aggressive attitude towards Muslims, and was demonstrating its anti-Muslim fervour through different means. But Muslims, who then had no political party of their own, no platform, no leader (all were in jails), were standing at crossroads. They did not know where to go nor was there anybody to guide them. They were just stunned at the behaviour of the poisoned and misguided Hindu leadership and were feeling stranded. However, Congress leaders — Hindus and Muslims — were released after the completion of their respective terms of imprisonment. Although Congress was then in no way better than any other militant Hindu organization, yet it claimed to represent Muslims as well. And Muslims had also not till then denounced it. Since Hindu leadership was

dreaming the transference of power from the British hands to Hindus — perhaps in accordance with some clandestine understanding with the British — it was anxious to define the political status of the Indian Muslims. In short, Pandit Moti Lal Nehru, father of Pandit Jawahar Lal Nehru, was asked by the Congress to submit a report on the political status of Muslims in free India. And Pandit Moti Lal Nehru submitted his report in 1925. That was a cleverly drafted document to enslave Indian Muslims. Maulana Mohammad Ali was the first Muslim to oppose that report. Consequently, that report further injured Muslims' feelings; and many from amongst Muslims fully understood the aim of the Congress. But since Muslims did not see any way out to solve the problem, they could not even then separate themselves from the Congress.

I cut short the whole story and come to the resurgence of Muslim League. Quaid-i-Azam Mohammad Ali Jinnah came back from England in 1926. Immediately after his arrival, he convened a meeting of the Muslim League in Globe Cinema, Bombay. Mr. Gandhi as well as Maulana Mohammad Ali attended the meeting; and it was feared that Maulana Mohammad Ali would probably object to the re-establishment of the Muslim League. Quaid-i-Azam was addressing the meeting that Maulana Mohammad Ali got up from his seat all of a sudden and shouted "Jinnah", "Jinnah", "Stop", "Stop". Quaid-i-Azam never liked interruption; accordingly, he said that he (Maulana Mohammad Ali) could address the meeting afterwards, if he so desired. But by the time Quaid-i-Azam finished his sentence, Maulana Mohammad Ali had reached the dais. To everybody's surprise, Maulana Mohammad Ali kissed Quaid-i-Azam's forehead and said "You will, by God, do the work of the Muslims". In order to emphasize his remark, he again said "By God". Thereafter, Maulana Mohammad Ali returned to his seat.

This is how the Muslim League was brought back to life. It claimed for itself the sole-spokesmanship of Indian Muslims. As against this, Congress continued to wear the thin mask of hypocrisy — representing Hindus and Muslims both. Congress based its claim on the ground that some old Caliphatist Muslims

had not even after the rebirth of the Muslim League left that organization.

Muslim leadership, which did not thereafter leave Congress, belonged to three categories. Those, belonging to the first category, were really honest and had Muslim-cause nearest to their heart, but they were incapable of immediately understanding the intricate political issues involved in their remaining or leaving the Congress. Moreover, they were of the opinion that they would be able to serve Muslims better from within the Congress, because they had not till then realized the role Congress had assumed. But no sooner than they realized the demand of time, or saw the Congressite Hindu leaders in their true colours, they left the Congress during the following years, while many of them could not appreciate any such point even upto the time of partition.

People, belonging to the second category, were fools. Such persons are always a liability to the peoples they belong to. Had they born to sheep or goats, they would have had some utility for their owners; but as human beings, they made their friends suffer and foes benefit because of their shortcomings.

People, belonging to the third category, were like the various purchasable commodities available in a market. Poor Muslims could not compete with *Khazan Chands* — Hindus — to buy them because of the higher price.

Result of such a division of Muslim leadership was that Indian Muslims got divided. Those followed Congress leadership were terribly bitter of the opposite group of Muslims. Similarly, the followers of Muslim League were bitter of the Congressite Muslims. Hindus were busy sharpening their daggers for Muslims, while Muslims were busy sharpening theirs to cut the throat of Muslims, belonging to the rival group. Thus, Hindus had primarily gone to the background, so far as Muslim politics was concerned, while Muslims took stand against Muslims. This is another gruesome story: Muslims suffered at the hands of Muslims because of their political differences. But as time marched on Muslim League's following tremendously increased and it gained strength after strength.

Muslim boycott had been preached and practised from early 1923 by Hindu leadership with very good results. Muslims had been vilified through press and platform. Muslim culture and religion had not been spared. So much so that Muslims of the whole world had been made the target of their abuses. Books had been written maligning the Holy Prophet of Islam. In short, nothing imaginable had been left during a long period of five years — 1922 to 1927 — which could work to spoil Hindu-Muslim relations even a bit. The natural result of such preachings was that there occurred Hindu-Muslim riots in various parts of India. Creating a rift against Muslims in the minds of a few individuals was quite easy but causing a similar rift in the minds of millions and millions of Hindus was a very tough job. But since that had become a key of the political strategy of the poisoned Hindu leadership, every source was tapped to achieve that end. And how many innocent and precious lives of the Hindus and Muslims have been lost as a result of that policy, nobody can calculate. The way riots were engineered and the unsophisticated Hindu and Muslim masses were made to suffer, no sensible Hindu would approve of. The prevailing state of affairs, during the period from 1922 to 1927, conclusively gave one the impression that the forces aiming at chaos were working with the greatest of freedom, while the Government of the country was pleasingly conniving at them. The highly objectionable and most provocative type of Hindu propaganda was being carried on, while unimaginable crimes were being perpetrated on the helpless humanity during this period; but not a single individual was sentenced even for a day. This conclusively proves that the Government desired what was happening throughout the country. But the moment Government felt that enough poisoning in Hindu-Muslim relationship had been done, it intervened and checked the chaotic forces; consequently, things came to normalcy in no time. What a dreadfully shameful price in human blood and misery had to be paid by the simple Indians at the altar of Hindu leadership's strategy, which had received its nourishment from the great fountain of the anti-human strategy of the British Government, very few can imagine today !

Such were the internal political affairs of India from 1920 onward, As a result of all that Hindus and Muslims had been

rent asunder: they were living like the two streams flowing in opposite directions after having jointly covered the long and arduous area of mountainous region. Was it not a pity that the Hindus and Muslims were drifting away from each other after living amicably for centuries? They were parting at a time when other nations of the world, after having lived for centuries in animosity, were coming closer and closer to each other. Understanding and toleration were to become the order of the day, while those between whom these things had been prevailing for centuries, were going astray. After all human nature gets fed up with what it puts up for some time and gets attracted to the new phenomenon. However, our cursory study of the general affairs of the country will be a useful background in our study of Urdu's development during the period under review. Let us now revert our attention to Urdu's progress.

From our study of the history of Urdu language upto 1920 it had become clear that it owed its origin to the close contact of Hindus and Muslims. It had, therefore, been developed by both of them. And it was as a direct result of the continuous and untampered care it received from both, in addition to British contributions, that it had been brought to the stage reached by it in its development by 1920. In fact, Muslims had little attachment with Urdu even upto 1920 as compared to what they had with Persian or Arabic, which can correctly and justifiably be called their languages. Now if we go back to the time of the Mughals, we will find that Muslim kings' patronage of Urdu was, in the first instance, due to the fact that it had become very popular amongst the illiterate Hindus and Muslims both. As such, Muslim kings and their dignitaries could not ignore this fact because of their very considerate attitude towards their general public. And it was partly due to Urdu poetry that it had attained some popularity amongst the literate Muslims before the advent of the nineteenth century. Still Persian language was most popular throughout India, while Urdu could not during that period be counted even as a potent rival of Persian in any cadre of society. Circumstances made everything bow before them. Advent of British rule proved really most favourable for the popularity as well as the development of the Urdu. Since this language

suited most to British strategy, as already discussed, they used it as one of the many means to achieve their selfish ends; consequently, it was specifically made popular by them throughout Northern India. Muslims never gave as honourable a status to Urdu as the British did. Muslims did not do that because Persian was their language, while the British did that because it served their purpose best. Furthermore, it was exclusively due to the British that realism came in Urdu language. They are the people who set the ball of Urdu prose rolling for the first time. Had Hindu and Muslim rule not been replaced in India by that of the British, Urdu would not have reached the stage of development nor would have acquired the degree of popularity in another five centuries, as compared to what it had attained by 1920. And that conclusively proves that Urdu was not the language of the Muslims, as alleged by the Hindu revivalists after 1935 rather 1940. Now there arises the question as to why Urdu represented Muslim culture alone. The answer of this question is very simple. What culture the educated Hindus, particularly of the Northern India, themselves represented even as late as 1920? As a proof that Hindus represented Muslim culture I would refer to Hindus' contribution towards the accumulation of Urdu literature. And that, by no stretch of imagination, is mean. Consequently, this fact speaks for itself. Had literate Hindus represented any culture other than Muslim even upto 1920, that must have made itself felt in their writings. Such had remained the similarity in Hindus and Muslims in spite of the fact that Hindus together with everything else had gone through tremendous changes by 1920. In view of what we have seen the fact of Urdu representing Muslim culture does not in any way prove that it was developed exclusively by the Muslims. This should not give any surprise to any of my readers that the educated Hindus represented Muslim culture upto 1920. Christian monarchs of Europe and their courts represented Arab culture for a long time after the Arabs had been driven out of their countries. And such things existed at a time when popish propaganda was ruthless in its condemnation of anything Arab or Islamic.

Another factor, we should now take a note of, is that Urdu had been developed by 1920 in the most natural way. Muslims at no time made any attempt to introduce Persian or

Arabic words into it; whatever words were absorbed in it, that had happened in an ordinary way. Besides everything else, Muslims never considered Urdu as their language alone; and it was far far beyond their imagination that Urdu could ever become their exclusive language. As such, they could never think of a stage when Urdu could be denounced by the Hindus. In order to appreciate such a state of Muslim mind one needs no special power of understanding. It is very simple, because Urdu, after all, did not belong to Muslims exclusively from any stretch of imagination. It was the inheritance of both — Hindus and Muslims — and they were considered to own it for ever, as both truly did upto 1920.

Atmosphere, created by the forces let loose by the Hindu political strategists, at the behest of the British intriguers, was totally unfavourable for anything common between the Hindus and the Muslims. Hindu leadership would have denounced Urdu in 1922 were it possible. They were, on the other hand, to use it in an indirect way for the propagation of Hindi. Anyhow, it was not a joke to make Hindi acceptable to the Hindus, who were till then no less lovers of Urdu than anybody else. Had anybody asked any Hindu in 1920 or before to denounce Urdu because it belonged to Muslims, he must have duly been rebuffed. Still, nobody preached Hindi openly for twelve or fifteen years. Situations were, of course, created in which the Hindu lovers of Muslim culture were psychologically treated and were made to accept Hindi and denounce Urdu. It is regrettable to repeat that in order to create such situations, Hindu leadership completely ignored humanly considerations. It is guilty of criminal conduct towards its own religion-in-faith. The British had passed on to the Hindu strategists what their rivals in Europe, and Hindus themselves, had learnt about Muslim character during a period of centuries. And it was that Muslims loved their religion and religious personalities most. They would stake anything for them. The British had further pointed out to the Hindu leadership that if any Hindu was made to play with Muslims' religious sentiments, he would not ultimately be spared by Muslims. Thereafter, the dead Hindu could easily be made a martyr; and consequently, a national hero of the Hindus. As against this, Muslims would make murderer of that Hindu their hero. Ultimate result of all

this will be that fracas between the Hindus and Muslims would start. Thus, the commonest of Hindus and Muslims will, for at least a century, be separated from each other. Hindu leadership adopted exactly the same methods. But I must say that it still achieved nothing. It rather lost a lot on the whole in spite of paying such a colossal cost for the creation of enmity between the common Hindus and Muslims. However, from 1922 for about five years, seeds of dissension were systematically sown by adopting various indescribable methods. And from 1927 for another seven or eight years, the whole energy was spent, and full attention was paid, to nourish the plants of hate and enmity which had sprouted from the seeds already sown on an unprecedented scale. But the ground had not even by 1935 been prepared for the acceptance of Hindi by those, who had till then been studying Urdu. Efforts are usually crowned whether they are directed towards a constructive or destructive piece of work. Similarly, two factors came to the rescue of the cause of Hindi. The most important one of the two was the acceptance in 1935 of Provincial Ministries by the Congress. The second factor, which upheld the cause of Hindi, was that English education had started becoming popular amongst a class of Hindus, whose available genealogical tables may establish that somebody belonging to their lineage had learnt reading and writing in the remote past. But none from amongst their parentage or ancestor would have had any education. A great number of Hindus belonging to this class were, therefore, the neo-entrants in the field of education. Another class of Hindus, which had come in the field of English education by 1935, was that of Brahmins. They had held the monopoly of education till the advent of Muslim rule in India. A group from amongst the Brahmins had left temples during Muslim rule for good and had established itself in different vocations, while the other group remained within the four walls of the temples and learnt Hindi and Sanskrit only. The latter group of Brahmins had started coming to schools for English education. So, most of the Hindus belonging to both these categories preferred Hindi over Urdu for obvious reasons. And I must say to the credit of a great majority of Hindus who, in spite of the greatest poisoning against Muslims, did not give up Urdu. They rather made their sons and daughters study it even upto 1947.

In spite of Hindu leaders' raising great hue and cry, Hindus, in general, were still cold so far as preferring Hindi over Urdu went. And they had good reasons for that. But when power came into those rabid communalist hands in 1935, many of the weeping and sobbing Hindu neighbours told their old Muslim neighbours in the villages of United Provinces and Bihar that the Hindu Provincial Government of the Congress was planning the genocide of the Muslims. Similarly, people were forced to give up Urdu and learn Hindi. Provisions for teaching Urdu in many schools were done away with, while Hindi was introduced. Thus, many Hindu parents' hands were tied and they had to agree to their children taking Hindi and not Urdu. After the adoption of Pakistan Resolution by the Muslim League in 1940, Hindus evolved the slogan of "Hindi", "Hindu", "Hindustan". Meaning thereby that Hindi was the language of India, while Hindustan was the home of Hindus only. Thus, propaganda for Hindi was given a political touch. During the last war education further spread amongst the classes of new Hindu entrants; and they were attracted through different methods to prefer Hindi over Urdu. It was also during the last war that a policy of introducing Hindi rather Sanskrit words into Urdu through press was adopted. Meetings were organized, funds were raised and volunteer corps were established for the propagation of Hindi. The atmosphere was again surcharged with communal feelings by the Hindu propagandists in order to serve, in addition to other causes, the cause of Hindi.

The British had already prepared the ground for the Sanskritized Hindi at Fort William and had also shown Hindus the way, at certain places, to adopt it. They had succeeded in popularizing Hindi in many Rajputana States. Circumstances did not let the British check the spread of Urdu to the extent they never wanted it to go. They had after all spread Hindi wherever they could.

Since the British had created fire-eaters amongst the Hindus, Muslims had started drifting away from them after 1922. Muslims had been pushed by the Hindus in such a situation that they felt at bay. Necessity is the mother of invention. And quite naturally they started asking for their safeguards in a free India. But the safeguards asked for were never agreed

to by the Hindu leadership: it was determined to dictate its own terms, because it knew that Muslims could not escape that. Muslims felt all the more suspicious of such moves of the Hindus and in the end they asked for a separate homeland in India for themselves. This demand of the Muslims was more than just, and presented in itself the best and most reasonable solution of the Hindu-Muslim problem in India. It did not have the slightest tinge of unreasonableness. After all, a hundred million people cannot be made a minority in the country they conquered and ruled for eight centuries. Besides that, the majority community had been poisoned against them, as a result of which it had adopted a naked aggressive and militant attitude towards Muslims as well as towards anything belonging to them. However, by the time Muslims demanded the partition of India, the British had become incapable to prolong their hold over India. They knew that Muslims would not take rest unless their aspirations were respected. The demand of the Muslims for the partition of India was just, but the same was fitting in the British strategy best. Otherwise they would never and never have carved out a homeland for the Muslims in India. The British were quitting India and partition was coming in such a way that Hindus and Muslims were to become the enemy of each other. The British wanted to aggravate that: that is the reason why they used everything in their armoury of intrigue to drive as great a wedge between the Hindus and the Muslims as possible with a view to keep them busy fighting with each other for some time. That was the only way of making Hindus and Muslims incapable of thinking of the blackest of tricks played by the British during their two centuries misrule over India. And by the time Hindus and Muslims come to their senses, generations would have lived: and, in view of the proverbial shortness of human memory, the blackest crimes of the British would have been forgotten. Thus, the ruling clique of Great Britain would always remain unexposed, while the British nation would boast of the accomplishments of the civilizing mission of its forefather to India "when Indians were living in jungles". Had the Hindus and the Muslims been spared of the feelings, which have been prevailing between them for the last three decades, they would have thought of the progress made in the British Isles after 1860. Then, they would have compared that with the retrogress of the vast sub-continent of India

after 1860. That would have provided them with some food and would also have forced them to adopt a realistic attitude towards the British and also towards those of their like. But the British did not leave Hindus and Muslims in such a frame of mind in which Hindus and Muslims — who become formidable if stand united — could give a chase to the anti-human element of the West. Hindi-Urdu controversy had given the British another tool to play with.

Let us now scrutinize the declared policy of the Indian National Congress on Urdu-Hindi controversy. Since Congress claimed to represent Hindus and Muslims both, it did not desire to offend Muslims by openly aligning itself with those supporting Hindi. But it could also not support Urdu because it really desired to give its fullest support to Hindi. Since Congress too stood for Hindi, Mr. Gandhi coined the word Hindustani. The word Hindustani meant the language spoken and understood throughout India, and not the one belonging to a certain part of it. It is obvious that Urdu was the only language which could be given that name because Hindi was nowhere, while no other Indian vernacular was in the field on all-India basis. And Urdu was spoken and understood, as already proved, throughout the country. As against this, Hindi was, like many other Indian vernaculars, spoken and understood in certain parts of the United Provinces. Moreover, that Hindi was very simple and did not contain Sanskrit words. However, it was argued by Mr. Gandhi that Hindustani should be made so simple that every Indian should be able to understand it. This statement was a ruse because Urdu, as it was, had already been serving the whole of India and was also being adapted according to the need of the people. And since every language in its written form is different from the one spoken by the common people, Urdu too was in the likewise position. As such, question of simplification did not arise. What was in fact meant by simplification was that all the Persian words from Urdu should be discarded. Nothing was said beyond this. But what was done in the practical field by those advocating the theory of simplification of Urdu was that Sanskrit words were brought in wherever the Persian words were dropped. This is what the protagonists of Hindi did in the name of simplifying Urdu.

Urdu was developed mainly as a result of the continuous contact between the *Brij Bhasha* and Persian-speaking peoples. It also progressed in the atmosphere where several vernaculars were spoken. It had, therefore, apart from absorbing many words from other languages, been mainly built on the structure of the *Brij Bhasha*. Let us by the way take a note of the meaning *Brij Bhasha* as well. *Brij* means the area within a radius of hundred miles from *Mathura*, the place where lord Krishna had born; *Bhasha* means language. The very name of the language shows the area of its influence. But that, no doubt, represents the very old state of affairs. However, this language did not spread in the far off areas of India even after that. The sound, meaning and everything else of a great number of words of *Brij Bhasha*, absorbed in Urdu, had completely changed, while the rest had accepted little or no change. It is, therefore, natural that a Hindi-speaking Indian could understand, and express himself to, a man knowing Urdu. Similarly, an Urdu-speaking man could explain himself to a Hindi-knowing one. Still, the great difference, which existed between Urdu and Hindi, could not be concealed in their written forms. Particularly when it comes to written Urdu and written Hindi the great difference between Urdu and Hindi manifests itself in a natural way. The most conspicuous difference has been that of their scripts. Urdu has been written in Persian, while Hindi in Devnagari script. Moreover, publication of Urdu papers in Persian script, and in a language different from Hindi, from all the four corners of India is a solid proof of the popularity of Urdu, and chaste Urdu, throughout the country. No Hindi paper is even today published from Madras, Hyderabad (Deccan), Bombay or even Calcutta, while Urdu papers were published even before 1920 from all these places. This fact conclusively proves that Urdu was understood throughout India and the name Hindustani suited it most. As such, there was no necessity, whatsoever, for the unnecessary introduction of Sanskrit words into it; that made the language unintelligible even to a majority of Hindus. Since that had been done, it becomes clear that Hindu leadership had become a prey of perversion in its opposition of Urdu. And yes, we have now reached the stage when arguments are not required to prove that Congress was dead against Urdu and as ardently desired the imposition of Hindi upon the whole of India as the militant Hindu

organisations openly and boldly did. The Indian Constituent Assembly has declared Hindi, written in Devnagari script, as the official language of Bharat and Hindustani — the other name of Hindi — as its *lingua franca*. Above all, Urdu has not been given any place by the same august body of the representatives of Bharatis. If Congress, or any other organisation for that matter, desire the revival of Hinduism, they are most welcome. Since Hindus are in majority in Bharat, their adoption of Hindi even as the *lingua franca* of Bharat *de jure* must be unreservedly appreciated, and nobody has the right to open his mouth against their decision. Of course, what is not only objectionable but condemnable, in respect of Hindi-Urdu controversy *versus* Congress stand for about three decades or so, is that Congress leadership did not have the courage to say what it ardently believed in. Blackmailing is condemnable and not the ultimate aim in many cases. It is only the hypocrisy of the Congress leadership which deserves a word of censure.

When Muslims realized the mood of the Congress and also that of the non-Congressite Hindu leaders, whose views were ultimately to prevail, to disown Urdu because of its representing Muslim culture and containing Persian words, which reminded them of Muslims' hey-days, they quite naturally took the opposite stand. Muslims had already lost Arabic and Persian. They were seeing the preservation of their culture in Urdu; but when that too was assailed by a small but all powerful reactionary group of Hindus, they felt desperate. Had it been possible for the Muslims to revert to Persian, by a miracle, they too would have given up Urdu and it would have been buried unsung and unwept. But since that was next to impossible, they had no alternative but to cling to Urdu, whatever the consequences. Muslim leaders belonging to any part of India, and irrespective of their political affiliations, unhesitatingly and unequivocally expressed their allegiance to Urdu and Urdu alone. Quaid-i-Azam owned Urdu in unambiguous terms in his personal capacity and also as the leader of the Indian Muslims at a time he could not even express himself in that language.

In spite of the existence of bitter feelings between the Hindus and the Muslims, Urdu's progress continued as

circumstances permitted upto the outbreak of World War II. And since opposition to the study of Urdu in Hindi camp was increasing, further popularity of Urdu amongst the greater number of new entrants in the field of education did not take place. And the province in which Urdu received an appreciable set-back in the afore-said sense was United Provinces. But it was again in the United Provinces that Urdu was loved most; consequently, made much more progress. There was no such thing as an appreciable set-back to the popularity or progress of Urdu in the North-West Frontier Province, Baluchistan, Sind, Punjab, Kashmir State and Sikh States. As to Urdu's position in the provinces and principalities of India other than its home provinces, it was as strong as ever. Urdu had become more popular in Bombay because it has become the centre of film industry. And Bombay had earned a name for itself in Urdu printing as well.

The ever-increasing number and mileage of metal roads and the running of vehicular traffic on them brought Indians speaking different languages and dialects nearer to each other. Then, the ever-expanding net of railway lines was bringing understanding amongst Indians. The introduction of motor cars and other quick means of communication had their own contributions towards the spread of Urdu. Establishment of industries and the great increases in the cities' populations made people learn the common language spoken in big cities. And that was none else but Urdu.

Indians were attracted in millions from far off villages to every city and town in India after the outbreak of World War II. Since the language spoken in Delhi, as well as in other cities, by the common people was Urdu, naturally, it was learnt through contact by more and more people. Whenever these newcomers to the cities went back to their respective villages, they carried with them the germs of Urdu. Armed forces of India had been increased manifold. People belonging to every part of India were recruited and they almost all understood each other in Urdu. Those did not know it before had to learn it. A Pathan, belonging to the tribal area, explained himself to, and understood, his compatriot in the military, belonging to Travancore, in Urdu.

During the days of Non Co-operation Movement Maulana Mohammad Ali had approached and requested the management of

Mohammadan Oriental College, Aligarh, to refuse Government aid and also not to co-operate with the Government in any respect. He was welcomed by them and they complied with what he had desired. As against this, Mr. Gandhi, who was in the likewise manner deputed by the Congress to approach Hindu University management for the same purpose, met with utter failure. However, Jama Millia, under the supervision of Dr. Zakir Hussain, had been established in Delhi as a substitute for the Oriental College, Aligarh. And Urdu had been made the medium of instruction at this institution. This institution has been prospering all the time. It was a school first but was raised to Degree College in 1930. Later on post-graduate classes were started; and it was raised to the status of a University in 1946. It is still progressing and is rendering yeoman service to the Urdu-speaking Bharatis — Hindus, Muslims and Sikhs — alike.

Ever since the inception of Jama Millia, it has been attracting students not only from all over India but even from beyond its borders. This has been a privilege of this institution to have on its rolls students belonging to Africa, Burma, Malaya, Indo-China, Indonesia and even China.

During the period under discussion there lived thousands of Hindu, Muslim and Sikh poets, writers and journalists of Urdu. Urdu news and views papers were published for one purpose or the other even from unimportant places. Urdu books on various subjects were printed in millions. Urdu press fully consolidated its position throughout the country. And with the marked decrease in the education of Persian and Arabic during the same period, Urdu attained greater importance. The more Urdu was opposed by its enemies the more it progressed. Radio and film accorded further popularity to Urdu. A tug of war between Urdu and Hindi was going on that the partition of India came like a thud. Hindi was standing against Urdu, because it had the full backing of the revivalist Hindus, while Urdu was standing unmoved, because it was very well-established thr oughout India and had taken deep roots in the minds of the people. The popularity of Urdu can be imagined from the fact that a good number of the staunchest supporters of Hindi have complete mastery over the Urdu language.

SECTION VIII

Development of Urdu (1947 to 1954 A.D.)

It is due to the shortness of the period under review that it has little importance in so far as the further progress and popularity of Urdu are concerned. But if we look at this period from the point of view of the existence of Pakistan as an independent Muslim State, it becomes very important. However, before we study Urdu's progress in Pakistan and retrogress in Bharat, let us make an attempt to find out the factors which had their greatest effect — good or bad — on Urdu in the post-independence period.

The British Government, it will be recollected, had been taking pains to create the widest possible gulf between the Hindus and the Muslims. As a result of which Urdu too had been renounced by the Hindus. Let us, however, link our study of the Britishers' anti-Muslim activities with the previous section. British Government, through its representatives in India, had been promising a lot to the Hindus to the great detriment of the Muslims. And perhaps it was the last such occasion when the British got the Non Co-operation Movement sabotaged by the Hindu leadership. Hindu leaders had, as a result of the British Government's solemn promises, reposed confidence in it. And it is just possible that the British Government might have given the last undertaking to the Hindus with the best of intentions; it might also have fulfilled that, but the demand for Pakistan by Muslims appeared so nice and wonderful to the British strategists that they could not ignore it without risking, rather staking for ever, their own global interest. Consequently, they felt inclined not to leave a hundred million Muslims in India at the mercy of the Hindus, as had been promised. The demand of British interest had thus become clear to the British Government. It knew this also too well that the Hindu leadership would be annoyed at the very mention of its not leaving Muslims at Hindus' mercy: while the establishment of a Muslim State in India, British Government knew, would make Hindus all the more anti-British. It was a great dilemma for the British Government, not because it was worried about its promises to the Hindus, because it wanted to use the Hindus in different ways even

after having quitted India. It was really a situation the British Government found itself in: British interest was demanding the establishment of Pakistan, while it was also demanding the maintenance of good relationship with the Hindus. And unfortunately, the British Government was out to butter both sides of the toast. The British Government, therefore, thought of a *via media* and, accordingly, after the most careful scrutiny of the two problems, decided to have no compromise with the Hindus on the principle of Pakistan. Short of that, the British Government decided simultaneously and finally, to accede to any request Hindus may make. In other words, the British Government decided to pursue a policy of the greatest appeasement of the Hindus at the cost of the Muslims. And it was perhaps the first major act of appeasement in the series of appeasement that the British Government completely ignored Muslim League in 1946, and asked the Congress alone to form an Interim Government in the Centre. And this was done by it against the expressed opinion of the late Lord Wavell, the then Viceroy of India. The appeasement did not end there; whoever tried to stand in the way of the degraded and treacherous type of appeasement was finished. Since the soldier Viceroy, Lord Wavell, had a conscience, he was inclined to stand by the side of justice and fairplay. But since his bosses in London stood for the outright appeasement of the Hindus, presence of a man, like Wavell, in India as Viceroy, at the crucial stage of Hindu-British relationship, was considered undesirable. Wavell was, therefore, sacked; and a man without conscience, consequently mechanically instrumental in the discharge of White Hall orders, was appointed as the Viceroy of India in the person of Lord Mountbatten. The very choice of a mere show-boy, like Mountbatten, is a proof of the fact that no brain work was required in the division of India and its vast and various assets and liabilities, because appeasement of the Hindus was to be the decisive factor in the whole deal. The handsome Mountbattens did make great efforts, with the help of their royal manners, to entrap the shrewd Hindus. And all the efforts of appeasement aimed at erasing from the minds of the Hindus the effect of British betrayal — not handing over the whole of India to the Hindus. Hindus also knew the reasons for their appeasement. They, therefore, made full use of the appeasing attitude of the British Government. In short, Hindu leaders used

Mountbattens, considering them nice tools in their hands, while the British Government thought that it was winning the Hindus over by making the Mountbattens play in their hands. In fact, both the parties were behaving like cheats, and each one was making frutic efforts to pick the pocket of the other. Muslims were the real losers as a result of the existence of such a vicious circle. However, Mountbattens proved themselves upto the expectations in discharge of the British Government's appeasement policy in India. Since the late Mr. Patel was an outspoken man, he could not even pose as a friend of the Mountbattens; but Mr. Nehru made great friendship with them; nevertheless, it is only upto the lips and does not go beyond that on both sides.

Congress or its hired Ministries were in power in all the provinces of India excepting two. Advent of the Interim Government, without Muslim representation on it, brought in its train untold miseries for the Muslims. Since Hindus had assumed power in the Centre also, Muslims further became their target. Directly as well as indirectly Hindu leadership aimed at Muslims and the time had so changed that the latter could not escape the former's continuous shots. Troubles were fomented and killings of Muslims on mass scales were engineered yet responsibility for even the most glaringly anti-Muslim plots was laid at the doors of the Muslims; then, jails were packed with Muslims, and after mock trials, many of them were sentenced for various terms of imprisonment. And the real trouble creators were congratulated and rewarded by the top-most Hindu leaders. British Government was witnessing this *tamasha* of its own creation with a sense of profound pleasure and entire satisfaction. Even after Muslim League had joined the Interim Government, portfolios of Defence and Home were held by the Congress because it was through them that the Hindu leadership could prey upon Muslims. In view of the Congress wielding power of the Indian Government, headed by the Royal Blood — who, under instructions from the White Hall, had become the most obedient servant of the *dhoti* clad Hindus — of the British, my readers can imagine themselves as to what misfortune would not have befallen the lot of the Muslims.

The British Government most pleasingly and cringingly agreed to the truncation of Pakistan when asked for by the Hindus.

Whatever territory of Pakistan could possibly be handed over to the Hindus, as a price of their appeasement, the British Government did that under one pretext or the other. And in order to satisfy the insatiable demand of the Hindus for Pakistan territory, Sir Cyril Radcliffe's boundary award was so drawn, under instructions from the British Government — consisting of all master satans — that India was given access to Kashmir Valley, the present-day bone of contention between Bharat and Pakistan. Bharat gained access to Kashmir through Pathankot, one of the four tehsils of Gurdaspur District. Muslims were in majority in the District of Gurdaspur, as a whole, as well as in the tehsil of Pathankot, as an independent unit. British Government knew it fully well that Pathankot had been asked for by the Hindus in order to gain access to Kashmir, but since it was out to appease Hindus, it acceded to their request. Had Pathankot not been given to India Kashmir problem would not have arisen. Had the British Government not been anti-Muslim to limit, or had its partition policy based in the least on justice and fairplay, or had it not adopted a policy of the most degraded type of appeasement of the Hindus, it would have fixed West Pakistan's boundary what was the boundary of the pre-partitioned Punjab, and East Pakistan's boundary what was the boundary of the pre-partitioned Bengal. But since the British Government was guilty of the three afore-said charges, it did what an impartial individual would never and never have done. It was in keeping with that policy that the British Government did not fix West Pakistan's boundary anywhere and brought India even into Kashmir, and ruined East Pakistan by bifurcating Bengal.

Some of my readers will say that I have a made a baseless allegation against the British Government in respect of Pathankot's award to India. Well, I take this as a challenge on the supposed basis. Let us, therefore, consider Radcliffe's award in respect of Pathankot from another angle. It has been proved at length time and again that Pathankot belonged to Pakistan from all angles. And it did not belong to India from any stretch of imagination. Moreover, Pakistan's claim on Pathankot has never been challenged by anybody, while India's claim on it has never been put forward by anybody. However, we presume that the British Government was not

involved in the award, as alleged in the previous paragraph. Here arises a question as to how and why Pathankot was then awarded to India? The obvious conclusion for us is that Radcliffe accepted some money, as bribe, from the Hindus and awarded Pathankot to India. We now presume in order to avoid further complications that the Mountbattens did not share that supposedly ill-gotten money. After the award, did it not become clear to the British Government, as it did even to individuals, that Radcliffe had, somehow, been influenced to do a great injustice to Pakistan, one of the Dominions of the British Commonwealth of Nations. We know that the British Government is quick to take action even against its petty officials, if they are found guilty of anything immoral in the discharge of their duties. No doubt, that standard of justice is maintained within the boundaries of the British Isles. Nevertheless, in the case of Radcliffe, he was proposed by the British Government and was accepted in good faith by Congress and Muslim League as the Chairman of the Boundary Commission of the two dominions. He acted criminally. Thus, he proved himself completely misfit for the trust reposed in him, not only by the British Government but by two other nations as well. Has he not, thus, earned a very bad name for his great nation? What action, if any, the British Government took against Radcliffe, the then Knighted Briton, for having most criminally awarded Pathankot to India? No action has been taken against him: what we, on the other hand, see is that from Knighthood he has been elevated to the position of Lordship. Which means the late H. M King George VII was duped by his Government as a result of its recommendation to him to confer the honour of Lordship on a person guilty of the treacherous type of breach of trust, reposed in him by three nations — British, Bharat and Pakistan. I don't think anyone of my readers would agree with this conclusion. But then, the problem of Radcliffe's elevation, in spite of his having played a treacherous part in Kashmir affairs, looks all the more problematical. We are, however, forced to stick to our previous conclusion — the British Government had its hand, rather full hand, behind Radcliffe's award of Pathankot to Bharat. And this is in appreciation of, and compensation for, the bad name the Knighted Briton had earned through the award for himself that he has been elevated to the position of Lordship. The whole affair looks pretty clear now.

Again, the way the British Government has been behaving in and outside International Forums, so far as Pakistan and Bharat are concerned, it needs no comment. That behaviour is in itself the manifestation of the British policy of appeasing Bharat. However, what I wanted to prove to my readers is that the British Government had started appeasing Hindus, and, by the time partition came, feelings of great estrangement and enmity had taken deep roots in the minds of Hindus and Muslims both. The days rather months, following partition, brought further miseries to the Hindus and Muslims. But the close of 1947 put an end to the various causes of troubles. Had there been no Kashmir problem, Pakistan-Bharat relations would certainly have taken a turn for the better. The presence of this issue is like an insurmountable barrier between Pakistan and Bharat; and so long as it exists, hopes for their co-operation cannot be cherished. The many and deep wounds, inflicted upon each other by the end of 1947, could have been completely healed in a few days time. But the running sore of Kashmir does not let the tired and ruined people of Bharat and Pakistan forget the old bitter memories. Time is the greatest of healers for all sorts of ills; let us hope and pray for its success in the case of Kashmir before any more precious human lives are further thrown into its furnace, which has an unimaginably great consuming capacity.

Urdu had assumed the position of the undeclared *lingua franca* of India, as already seen, but a compact area in Northern India, comprising parts of United Provinces and Rajputana, Delhi, and East Punjab, including Lahore, had become its home. Besides this compact area, a few insolated places, particularly in the South, could also be called the nurseries of Urdu. But since the afore-said areas remained most disturbed during 1947, people living therein had no peace. Transfer of large population soon after partition had been initiated by Bharat with some ulterior motives; and that resulted in the transfer into Pakistan of about seven million Muslim residents of the area called the nursery of Urdu. As against this, Bharat received Hindus and Sikhs from Pakistan. Out of the total literate Hindus and Sikhs amongst those pulled out of Pakistan ninety per cent knew Urdu very well. However, further progress or popularity of the Urdu language aside, it received a set-back in these areas

because of its competition with Hindi. Lahore is an exception in this respect, because it happened to be in Pakistan. And yes, the set-back Urdu received in this area pales into insignificance in comparison with the one it received in Hyderabad, where it had been elevated to the status of Court language. Not only languages other than Urdu were encouraged in this principality after its occupation by Bharat, but Urdu has been replaced with English as the medium of instruction in the Usmania University. And that is one of the greatest blows to Urdu. It will be recollected that Hindu leadership had been making frantic efforts to replace Urdu with Hindi for some time. It is quite natural that Hindus took many steps in the post-independence era which increased the pace of Hindi's progress and popularity. And those steps proved harmful to the cause of Urdu. Still, it should not be forgotten that a language is not finished in days or months or years; it takes decades. Whatever set-backs Urdu received in Bharat in the post-partition period, it cannot still be said with certainty that it will meet with its end in the near future.

Pakistan had been demanded by the Muslims in order to have a free hand to mould their lives according to their own genius. So, Pakistanies were supposed to mould their lives according to the tenets of Islam. After its establishment time had come to give practical shapes to theories. And language is one of the most important factors which help the people acquire what they desire. It may also be noted at this stage that Muslims of the areas, which now make Pakistan, were far backward in almost every walk of life as compared to the incoming ones. It will be recollected that Muslims belonging to all parts of India had been crying from house tops that Urdu and Urdu alone was their language. It will also be recollected that that cry had been raised because the protagonists of Hindi had adopted very crude methods for the imposition of Hindi. However, Urdu was considered the *lingua franca* of Pakistan and it also partly assumed that position.

In view of the development of abnormal situation soon after partition, no marked progress in Urdu could be expected. Urdu's field of progress had, no doubt, shortened but its

position as the wouldbe National language of Pakistan had ensured for it a great future. Whatever the reasons, Urdu was not received with even a fraction of enthusiasm by the Bengali-speaking Pakistanis; pre-partitioned era was better for it from this angle. Consequently, it did not make any headway in East Pakistan. Urdu, on the other hand, did make enough headway in Weste Pakistan; but that too falls short of expectations. Progress and popularity attained by Urdu does not appear to be what it should have been, in view of the favourable circumstances in West Pakistan. Certain factors did check its advancement. Had they not been there, it would certainly have made much more progress.

Progress and popularity or retrogress and unpopularity of everything, including a language, particularly a budding one, depend to the greatest extent upon one individual — Head of the State or Govt. — in the first instance. Then, come his ministers and officials. In the third place fall the elite coming from different walks of nation's life. Muslims in Pakistan dashed like anything towards English and also towards almost everything, the English-speaking rather the Western World stands for. Muslims in Pakistan have come much more closer to Western Civilization in a short period of six years in comparison with what they had come in two centuries. If two centuries British domination over Muslims had brought them five per cent towards their civilization, the establishment of Pakistan took them towards the same in a ratio of one to twenty. And this attitude of the Pakistani Muslims is a mirror, in which reasons for the comparative slowness in Urdu's progress and popularity are clearly visible.

SECTION IX

Present-day Position of Urdu Language

Urdu is today spoken in almost the whole of Indo-Pakistan sub-continent. It is the mother-tongue in both the countries of at least seventy million people, but in Pakistan alone their number will not exceed the limit of fifteen million. Urdu College in Karachi, Pakistan, and Jama Millia in Delhi, Bharat,

are imparting all sorts of education with great success to their respective students through the medium of Urdu. Hundreds of news and views papers are being published in Urdu from both the countries. There are monthly, fortnightly, weekly, bi-weekly and daily Urdu papers: circulation of many is in five figures. Some of the Punjab Government Departments have replaced English with Urdu; where it is proving itself worthy of the trust and confidence reposed in it. Urdu equivalents of English technical words are being selected in thousands by the Anjuman Taraqqi-i-Urdu for the government departments as well as for private concerns.

SECTION X

Summing-up Chapter XII

We have, in fact, already summed up Urdu in section viii and ix. Whatever can still be added to that that will be done. I should confess that I wanted to treat Urdu generously; and, I think, I have done that while tracing its history and drawing conclusions from that. I leave it to my readers to draw their conclusions as to whether Urdu owes its progress to the degenerated period of Muslims in India or not. From a realistic point of view, this is immaterial whether Urdu is or is not the product of the degenerated period. This too is equally immaterial whether Urdu originated at the glamorous courts of the kings or in the dark and dingy stables of Muslim armies. The logical as well as beneficial way of scrutinizing today the case of Urdu is that its present position, its suitability for the future and its past history may be looked into from a utility point of view. While examining its past history, no importance, whatsoever, should be given to the fact that Urdu was looked after, at a certain stage, by satan, if the satanic influence in it causes no harm today to its owners as well as learners. satanic or angelic influence should be completely ignored and the case of Urdu should be examined on its merits and merits alone. Many things are done in this world with ulterior motives, and it is not rare that those very harmful acts prove as the greatest of blessings at times. As such, one must not deprive oneself of such benefits. Above all, a bastard rather

a confirmed bastard has been ordained by God in the Holy Quran as pure and noble as anybody else on the face of this earth.

On the basis of our study of Urdu's case we feel compelled to conclude that it has fully proved its worth. It came out with colours even from the stiffest of tests. It has been the medium of instruction of the post-graduate students at more than one institution. Various modern sciences have been taught in Urdu and no difficulty has ever been experienced. Students, who obtained degrees from Urdu colleges and Universities, proved themselves in no way inferior to those who obtained theirs from the Universities having English as the medium of instruction. Whenever, wherever and whichever Government Department adopted Urdu, instead of any other language, including English, for official work, it never failed its supporters. In short, whatever position has so far been assigned to Urdu, it fully proved itself worthy of that. Is there any other way of testing the adaptable qualities of Urdu ? To my mind, it had long before now passed that stage. Whatever tests it has so far stood, the results have been more than satisfactory. As such, it will be no favour to the supporters of Urdu, if it is now accepted fit, from the point of view of its capability, for its elevation to the status of the *lingua franca* of Pakistan. However, we will make an attempt to come to a conclusion in the following chapter.

CHAPTER XIII

SUMMING-UP PART III

More or less the history of the three candidates, — Urdu, Bengali and Arabic — supported by three different groups of Pakistanis for the elevation to the status of National language of Pakistan, is before us. We have also assessed the capability, in a restricted sense, of each one of them. Our conclusion has been that each one of the three languages is capable of becoming the *lingua franca* of our country. But if we compare the capability of one with that of the other, we then realize the difference, and feel inclined, at the same time, to accept the best amongst them. The whole thing thus becomes simple. Still, we cannot do that. Were we to make a selection on the basis of every candidate's capability alone, ignoring every other factor, Arabic would have perforce been our choice. One cannot find a match for Arabic in Urdu or Bengali. However, capability alone cannot and must not be the decisive factor, for that will land us into trouble. And if, at all, we proceed on that basis, language even other than Arabic will come to the fore. We would, in that case, be giving unnecessary and unjustified importance to the development of that language. And our selection, under such circumstances, will be irrespective of the fact whether Pakistanis have the least inclination towards that language or not. In short, that will be a wrong approach. Moreover, since the most popular languages — Urdu and Bengali — amongst our masses are also capable of serving our purpose, from the point of view of their capabilities, it will be an obvious blunder to go even for Arabic, not to speak of any other language not spoken by our masses. We might go for somebody else's table from other considerations but not for the shortness of our table so long as it is fit to be used at a time to serve a hundred guests — the maximum number of invitees. As such, we will have to ignore even the candidature of Arabic at this stage; we will, therefore, confine our scrutiny in this chapter to the cases of Urdu and Bengali only.

Whatever we have so far studied about Urdu and Bengali, we are to proceed in its light; we will see which one of the two languages has greater claim to become the National language of Pakistan. Let us make a start with their capabilities. Both are capable, as already noted, to become our national language. Now if we go into their minor details, we might be able to say with absolute certainty which one is more capable to serve us. Nevertheless, it is obvious that Urdu is more experienced than its rival, Bengali. Urdu has successfully been the medium of instruction in the post-graduate classes. It has been an all-India language. It has also proved its worth more than Bengali has done as the language of certain offices. But all that does not, at all, mean that Bengali is not capable of such works. In fact, whatever chances have so far been given to Bengali in any field, it also never failed its supporters. And this is more than enough to convince anybody about its capability.

Leaving capability as well as every other consideration aside, Bengali has the strongest case. It is the mother-tongue of the majority of Pakistanis. And democracy means "majority rule". The supporters of Bengali will, therefore, be within their rights from more than one angle if they carry the proposal of making Bengali the *lingua franca* of Pakistan. And nobody will have any right even to open his mouth against such a sweeping decision.

From another angle, Urdu's case is stronger than that of the Bengali. It represents Muslim culture. And since we all desire the revival of Islamic way of living, Urdu will certainly prove more helpful than Bengali for the fulfilment of our aspiration. In this respect we should learn a lesson from our neighbour — Bharat. Although Hindi cannot stand against every other venacular of Bharat yet it has been made the official language of that country. And that has been done simply because the revival of Hinduism is desired by the rulers of that country. My readers would recollect how Bharati leaders had started a crusade against Urdu, which was truly the product of Hindu-Muslim efforts and unity. But since they desired the exclusive revival of their own culture, and the absorption of others in it, everything Muslim looked most

obnoxious to them. Nevertheless, Bharati Constituent Assembly could adopt Bengali instead of Hindi. And that would have been a real honour for that country, because a Hindu Bengali writer has won Noble Prize. Above all, Bengali is more popular and has better reputation, as compared to that of Hindi, throughout the world. Still Bharati leaders preferred Hindi. And yes, had Bengali been adopted in Bharat, the Bharatis would have even then remained as close to Sanskrit as through Hindi at least so far as the script of Bengali was concerned. As against this, if Bengali is adopted in Pakistan, we will be taking ourselves farther away from Arabic, not only through its language but most conspicuously through its script. Now the supporters of Bengali would say that they would change Bengali script. In my humble opinion that will be another problem. Moreover, Muslim Bengalis have been thinking of changing the script of their language since 1906, but nothing concrete has yet been done. The adoption of Hindi in Bharat is a great lesson for my Bengali brethren. In short, just as Hindi is closest to Sanskrit — the real goal of the Bharatis — Urdu is closest to Arabic. The considerations, which necessiated in Bharat the adoption of Hindi and bypassing of all other vernaculars, impress upon us also the necessity of giving preference to Urdu against Bengali.

From one more angle Urdu's case is stronger than that of the Bengali. Urdu had been owned and adored unreservedly by every individual Muslim in India upto the time of partition. And as we have already noted, Urdu was considered the National language of Pakistan by everybody, including Hindus, even before the establishment of Pakistans.

The departure from Urdu has been made only in Pakistan, while it is still owned and loved by every Muslim belonging to any part of Bharat. Anyhow, the sticking to Urdu of the Bharati Muslims is understandable as well as the departure from it in Pakistan is equally appreciable. Human psychology cannot be changed. We see it every day that individuals change their life programmes with the slightest change in their environments. Why adjustment in nations' affairs should not become all the more necessary under similar circumstances !

But this is on the basis of the oath of allegiance, continuously as well as voluntarily taken to support Urdu by every Indian Muslim, including Bengalis, that anybody can request and humbly remind the Bengali-speaking Pakistanis to stand by their pledge. But no threat or coercion can serve any purpose. Muslims never go back on their plighted words.

Let us now come to some conclusion. We accept that the capabilities of Bengali are in no way less than those of Urdu. Say, both are equal on that plane. Factor number one favourable to Urdu is that its adoption, as the *lingua franca* of Pakistan, brings us nearer to Islamic culture and civilization, as compared to what the adoption of Bengali does. The second factor in its favour is that every Indian Muslim owed allegiance, whatever the reasons, to Urdu upto partition. It must, therefore, be appreciated that a group of Pakistanis demand the adoption of Urdu, in spite of the fact, that they are in minority.

The factor, which goes in favour of Bengali, is only one; it is the mother-tongue of the majority of Pakistanis. This is definitely due to some consideration for the Urdu that Bengalis do not demand the ousting of Urdu with Bengali. What they ask for is that Urdu should not hold the monopoly, and that their language — Bengali — should have a share in it. The demand of our Bengali brethren must also be appreciated in its true perspective.

In view of what we have seen in the previous paragraph, competition between Urdu and Bengali does no longer exist. Urdu's right to become the National language of Pakistan has been acceded to. But the desire of our Bengali brethren is that two swords should, somehow, be kept in one and the same sheath. Well, that is not impossible from theoretical point of view. However, we should look into it from the practical point of view as well. Let us first see where the enthusiastic supporters of such an arrangement got this idea from. Canada is the country very often mentioned to by our people in this respect. It is said that two languages — English and French — have been progressing side by side for the last two centuries in Canada. So, encouraged from that, some people think

that Urdu and Bengali can too be made the National languages of Pakistan.

Let us trace the history of this bilingual arrangement in Canada. Canada was originally discovered by Europeans in 1497. Its history dates back from 1534. Canada remained in French hands from 1534 to 1759, while it became one of the British colonies, in accordance with the Treaty of Paris, in 1763. It, thus, becomes clear to us that the settlers in Canada upto 1759 were Frenchmen. Treaty of Paris accorded French recognition to the British sovereignty over Canada; and it was most probably according to one of the clauses of this treaty that French was accepted as one of the two official languages of that country. I would like my readers to take a note of the fact at this stage that the time, this arrangement was agreed upon, Canada's total population, consisting of the "civilized people", would not have exceeded five figures — the maximum. Now compare this small population with the vast 34,99,116 square miles of land and 2,34,023 square miles of water area of that country. Would not in such a vast country every human habitation have had a different language? Canada's total population was 1,35,49,000 even in 1949. And this figure is also due to immigration. Advent of the twentieth century ushered mankind into a new era; and the time started telling upon the bilingual arrangement, which had till then existed for about one and a half century, in Canada. If we look at the history of Frenchmen and Englishmen of the last two centuries, we will see that they were competing with each other in every field and in every part of the world. Exactly the same was the position of their languages. As already seen, the English-speaking world emerged far more stronger from World War II than that speaking — French did. Accordingly, English went ahead of French. And English language is dominating in the Canada of today. The days of the French are numbered in Canada and it will completely be eliminated from the field in a few years' time. About sixty-seven per cent of the total population aged ten years and upward gave English and nineteen per cent gave French as their native tongue at the last census held in Canada. As against this, thirteen per cent declared themselves as a bilinguals. This should not be lost sight of that the bilingual arrangement in Canada became practicable because it was

made in the eighteenth century. As such, it has continued till today, but its future is completely dark. Moreover, even today it is in a formal way that French is one of the two languages of Canada. All the research work in Canada is being done in English, and this is the most important aspect from which the status of a language is judged.

The lesson, we should, in fact, learn from the case of Canada, is that the factors, which are making the simultaneous existence of English and French impossible in that country today, will similarly make the existence of Urdu and Bengali as the National languages of Pakistan impracticable. Look at our misfortune! our people are thinking to copy the Canada of 1763 and not of 1953. What a brilliant people are we! And yes, this may particularly be noted that English and French languages have existed in Canada for about two centuries but the time is now making it impossible for them to exist simultaneously any longer. Their simultaneous existence may be taken for a building which weathered all the storms for two centuries, but it is now giving a definite indication of its collapse because of the irresistible tempo of the newly developed storms. As such, our inclination to have two National languages in Pakistan may be taken for our planning to construct an exactly the similar type of building in the atmosphere, which is uprooting the already standing ones. In view of the prevailing atmosphere — unfavourable for any such construction, — it becomes clear to us that whatever preliminary work we do to that end, even that will be undone by the atmosphere, while the building will never be completed. A bilingual arrangement, if made, will not only retard our progress and create complications, but will become impracticable at a certain stage. It may appear all right to our politicians as a matter of political expediency. But that cannot be the final solution. And dealing with this problem on the basis of expediency is one of the ways of causing a great loss to the nation; such a course is fraught with great dangers too. The bilingual arrangement, if at all made in Pakistan, will be like somebody's looking, and paying heavily, for obsolete arms, used as the most important ones during the eighteenth century, in order to score a victory in the year 1954 against a nation, equipped to the teeth with the latest arms and armaments.

Thus, we come to the conclusion that we cannot afford to have Urdu and Bengali, both, as the National languages of Pakistan. The other course, opened to us, is that we should either have Urdu or Bengali as the *lingua franca* of our country. In view of the change in situation, Bengalis might now like to withdraw their support from Urdu and back openly the candidature of their language — Bengali — for the great elevation. The great trouble, we are faced with, is that the speakers of Bengali hold absolute power in Pakistan, because they are in majority while the case of their language is weak as compared to that of Urdu. As against this, the supporters of Urdu are impotent in Pakistan, because they are in minority while the case of Urdu is stronger. And power is after all power: howsoever noble intentions and conciliatory attitude of the powerful may be, superhuman qualities are required in order to suppress the deep-seated idea in his mind of his powerfulness. Power and reason have great enmity between themselves, and it is a rare phenomenon that they are reconciled with each other. But if and when reconciliation is, somehow, brought about between them, the results are always and everywhere wonderful in the long-run. However, the problem before us is indeed a complicated one. But its solution has got to be sought. Anyhow, let us not make haste. We will do that. Meanwhile, let us be bold and admit that we are unable to settle the controversy between Urdu and Bengali to anybody's satisfaction. And we will again examine their cases together with that of the Arabic in the light of knowledge gained during our scrutiny of certain other factors, which will help us a great deal to come to a correct conclusion so far as the selection of our *lingua franca* goes today.

PART IV

MODERN WORLD

CHAPTER XIV

MEANS OF COMMUNICATION

Section I

Human Achievements

Our present-day means of communication can broadly be divided into two main categories. One consists of telegraphic, telephonic, wireless telegraphic and telephonic, radio broadcasting and television systems. They are meant, and used, for communicating sound only. The other category consists of all the means of communication which are meant, and used, for transporting anything, including human beings, from one place to another. The latter category can further be divided into three sub-categories. First sub-category consists of human legs and all the animals used for conveyance. Second sub-category consists of vehicular transport plying on roads as well as rails, in addition to ships and aeroplanes. Third sub-category consists of rockets and other means of their like.

Man-made roads are not required for all the means of communication. Nevertheless, metalled roads, connecting the remotest corners in every part of the world, are the order of the day. Roads all over the world are full of motor-cars, buses, vans and trucks: they are plying day and night and are covering millions and millions of miles every twenty-four hours. Nets of railway lines are spread all over the world and trains are running day and night and are covering lacs and lacs of miles every twenty-four hours. Thousands of ships are floating over the seas, cruising day and night and covering lacs and lacs of miles every twenty four hours. Aeroplanes are flying day and night over the seas, mountains, deserts, jungles, populated as well as deserted areas. They are covering an incalculable number of miles every twenty-four hours. Not only that, but aircraft are circuiting around our world so easily and comfortably as moths go around a lit bulb.

Human beings are covering millions and millions of miles every minute through telegraphic, telephonic, wireless telegraphic and telephonic, radio and television systems.

Speed means nothing, if the means of communication, and the passengers carried in them, are not safe. No risk of life, or damage to anything else, is involved in the case of sound-conveying means of our communication. One had to undergo great hardships while travelling by sea in the bygone days. Those hardships used to be besides the risk of life and property throughout the voyage. But all sorts of risks have almost completely been eliminated today. A voyage of Atlantic or Pacific is not only safe today but has been made comfortable, rather pleasing. Human knowledge of meteorology, seismology, oceanography, etc., besides greater control over ships, have eliminated the danger to life and property to such an extent that the idea of risk does not even enter one's mind while boarding a ship. The degree of safety can be measured from the fact that pleasure cruises are being undertaken by the commoners. People, who used to be scared of rivers, are enjoying sea voyages. Such is the safety in this important branch of our means of communication. Since risk from sea voyage has been eliminated to such an extent, the very question of risk, while travelling by vehicular transport on land, does not at all arise. People used to be most scared of air travel, but the degree of safety on one hand, and the importance attained by this branch of our means of communication on the other, are attracting an ever-increasing number of passengers even for pleasure trips.

A great majority of people used to be scared of the very idea of travelling. They used to avoid it as far as possible. But conditions are radically different today. There are people who travel only for travel's sake. There was a time when travelling used to be risky apart from the risks of the means of travel. There used to be pirates on the seas and dacoits on the land. Progress and organization have completely eliminated all such risks today. And air travellers are far beyond the reach of any such element, even if it exists.

Highest speed amongst the vehicular means of our communication is that of motor-car. Engines, capable of giving

far more power to further increase its speed, are available. But, apart from the road and a few technical difficulties, like cooling the more powerful engines, the great problem in this case is that motor-cars get air-borne beyond a certain speed. The more this difficulty is overcome, the more its speed will go up. Moreover, increase in the speed of motor-car is no longer a necessity. It is not, in fact, desirable. Reverse is the case of ships so far as the desirability of increase in their speed is concerned. But an abnormal increase in their speed presents the problem of their getting capsized. The more this problem is solved, the more their speed will go up. Since increase in the speed of ships is desirable, it will gradually be attained.

The field of speed in flying is still vast in spite of aircraft having already achieved the highest speed amongst our present-day means of communication. Aircraft have excelled the speed of sound — 761 miles an hour. There must still be tested aircraft, with higher speed, on the secret lists of nations. Moreover, further increase in the speed of aircraft will not be checked for a long time due to the non-production of engines capable of giving more power. It will rather be due to airframes' incompatibility to stand the enhanced speed. The more the structural defects of the airframe are eliminated to stand greater speed, the speed of the aircraft will increase. After all, aircraft will fly at supersonic speed in the time to come. Because of the absence of traffic-like problems at higher altitudes flying at higher speed is no problem at all. Jet propulsion has opened a vast field for the increase in the speed of aircraft. Turbo jet as well as turbo prop. aircraft, with cruising speeds of 500 miles an hour, have revolutionized air travel.

Speed of rocket is terrific. Few from amongst the living people can even travel at such a high speed. Since human beings are hoping to reach the moon in a few years time, further increase in the speed of rocket can well be imagined. It will be in thousands.

Whatever speed, we have so far attained, will appear to the generations coming after us like the speed of a backward age. Exploitation of atomic energy for constructive purposes will usher mankind into an era, unimagined of by the living

generation. Atomic energy, besides giving power to human beings to increase speed, will tremendously reduce operating cost. Consequently, fares of all our means of communication will be reduced and travel will become too cheap.

Human beings are frantically looking for energy. The whole universe, and what it contains, is energy. Above all, man himself is the key of all the energies. Man is the greatest producer and controller of energies. But all that depends upon his realizing this truth. The more human knowledge increases, the more he will learn about the energy within himself and the one trampled by him. It is a pity that worthless metallic machines, which are the worthless production of human brain, are today being considered more useful and productive than human beings. Those holding such views forget that man is the greatest single unit of energy in the whole of universe. Ignorance and sheer ignorance of themselves has been degrading human beings. Had they realized their own capabilities, they would have by now conquered heavens not to speak of the moon, a mere satellite of earth !

SECTION II

Effect of the Quick Means of Communication on the Affairs of Mankind

Human beings had been living in isolation and human society had accordingly been progressing. Isolated progress paved the way for joint progress. Many peoples did not know it. Moreover, human society did not progress with absolute continuity. It received set-backs, and that was, indeed, the secret of progress.

Equilibrium is the very basis of not only the universe but that of everything else therein. As such, human accomplishments too should have equilibrium. Consequently, human society, like everything else, should maintain its equilibrium. We, however, see that the constituents of human society progress the way limbs of a child's body do. Since human society has a far larger span of life, and since it has been Ordained to emerge

ultimately perfect, a process of its construction together with destruction has been going on. Thus, its defective limbs have continuously been replaced and its progressive trend has been maintained. At every stage it has been running towards the equilibrium of that stage. But the moment its equilibrium was greatly disturbed, necessity arose. I have intentionally used the word "greatly", because there have continuously been innumerable minor disturbances, and the presence of many of them has little been felt. However, necessity goes on pressing and goading mankind till that great disturbance is eliminated. Necessity arises, like a smooth and good-looking wave in water; but it goes on gaining strength till it assumes irresistible force and horrible shape. The trio — equilibrium, necessity and action — move in a cyclic order and weave the thread of human progress.

Progress in human society has been depending in its entirety upon human brain. We know that human brain has been passing through various evolutionary stages. As it develops, human society makes progress. And it is due to the ever-developing human brain that, in spite of thousands of severe set-backs sustained till today by human society, it has been making progress on the whole. God does not believe in the haphazard progress of anything, He created. He rather believes, as is evident from thousands of things, in the absolute supremacy of the principle of equilibrium. Accordingly, human brain will not ultimately feel comfortable with the slightest disturbance in human society.

Man is adventurous by his nature. And it was due to multiple reasons that the people from amongst the general public avoided, till quite recently, travelling as far as they could. The most important reason for such an inadventurous attitude was that one needed weeks to cover a few hundred miles. And if one thought of going overseas, he needed months. Thus, those undertook some travel used to remain separated from their families for long. Still, people belonging to various categories travelled far and wide. Human contact did bring understanding amongst the various peoples. But since contact with the people of far off areas was neither very regular nor on a mass scale, it did not prove of much benefit.

Conditions are today radically different from every angle so far as travelling is concerned. Look at the elaborate arrangements and the speed of our means of communication: a man, living on the twentieth floor of a building in London, can reach the twentieth floor of a building in Australia in two days time without walking even a hundred yards! Still human beings need some incentive to undertake journeys. Similarly, they should have some attraction to use the sound-carrying means of communication as well. After all, nothing is done in our world without reason. In the first place, the very development of these means proves that they are needed. And in the second, of course, there are thousands of reasons, which necessitate travelling as well as the use of sound-carrying means of communication. Let us make a start in this respect from the remote corners. If the people living therein undertake journeys, there remains no reason for the city-dwellers not to avail themselves of the means of communication.

From villages people are coming daily in an ever-increasing number to the nearby towns for one reason or the other. They come on foot, by carts or carriages drawn by animals, or by buses. Regular bus services — several in a day — have connected lacs of villages with towns.

Thousands of towns, with populations running into lacs, have cropped up. They are attracting surplus people from the remotest villages and providing them with their means of livelihood in one or the other walk of life. Buses are plying in the length and breadth of the towns. In addition to that, buses are plying on regular services connecting one town with the other. Besides buses, trucks, which are meant and used for carrying merchandise, are running from town to town, rather village to village. Neither passenger-carrying buses nor merchandise-carrying trucks are coping with their respective pay loads. Consequently, they are overcrowded and overloaded.

Besides towns, cities with populations running into millions, are humming with far greater activities. They are focussing the attention of the people living under the blue, in villages, in towns and even in cities. In addition to that, these cities are the main junctions of the people belonging to various parts of

the world. Moreover, many foreigners have settled in different cities. All the cities are the centres of bus services; they are the main junctions of railways; they are on the route of international air services; and they are the ports of call of ships, if they are situated on a seashore or on the banks of navigable rivers. All the cities have attained great importance for one reason or the other. This is how human contact on a mass scale is taking place in cities throughout the world.

Capitals of all the countries of the world are most conspicuous in all respects and from all angles. They lead their respective cities, towns and every other place in every respect. National and international interests are represented in them. These capitals are more international than national. Their populations are of cosmopolitan character. Their administrations also work in a spirit of internationalism.

Railway lines are spread in the length and breadth of the countries, linking far off countryside with towns, cities and with the seats of the governments. Trains are running underground, over the rivers and through the mountains, connecting the smallest human habitations with the largest ones. Rush on railway trains can be imagined from the fact that they are overcrowded in almost all the countries of the world. In all the Asiatic countries third and inter-class passengers are sandwiched in the real sense of the word. No berth is available in second class compartments for days due to advance booking. Passenger trains are the counterparts of buses, while goods trains are the counterparts of trucks. One truck does not provide as much space as one wagon does. A goods train consists of dozens of wagons. Then, there are wagons specifically meant for certain commodities. Even livestock wagons are in service.

Apart from the two afore-said means of communication, private cars are serving the more fortunate people, particularly in cities and towns.

So far our study was confined to the means of communication, which do not go across the frontiers of the countries they belong to. They do carry passengers of every nationality but ply within the geographical limits of their countries. They are purely national in their character. Exceptions make no rule.

Trains, buses and cars bring people, intending to travel by sea, from far off areas of every country to the seaports. They board the ships — not necessarily owned by their government or people. After going some twelve miles away into the sea from a country's shore, they sail in international waters, where international law governs the movements of ships. Ships are national as well as international means of communication. They run on schedule as well as charter services. Besides picking up passengers from their ports of call, the ships discharge and load their cargo. Millions and millions of rupees worth of cargo, consisting of capital and consumer goods, is loaded on, and unloaded from, ships every day. It is mainly through ships that international trade is carried on. One has to make an advance booking for the cargo space as well as a berth in a ship. There is great shortage of ships for civil work. Just like railways, ships of various types and meant for various purposes, are in service. Ships connect all the countries of the world by sea. They go around the world as well.

Again trains, buses and motor-cars bring people, intending to travel by air, from various parts of every country to the airports. They board planes — not necessarily owned by their own government or people. Aeroplanes fly on schedule as well as charter services. There is a peculiarity in air travel. Air service is unlike anyone of the land or sea transports. Land transport reaches its terminus the moment it approaches sea, for it cannot ply in the sea. Similarly, sea transport's jurisdiction comes to an end the moment it approaches a seashore, for it cannot cruise on land. As against both of them, once an aeroplane takes off, she knows no bounds, because nothing stands before her. She can rather go around the world. Moreover, as soon as an aircraft is air-borne, her passengers are in a way above everything — land, sea, mountains, deserts, tribalism, communalism, nationalism and even internationalism. Air travel is something like supra-internationalism. After all, human beings intend reaching the moon by flying. Aeroplanes discharge and take freight from the ports of their call. One has to get the seat reserved in advance otherwise no hope can be cherished for accommodation in planes flying on schedule service. There are national as well as international air services. National air services establish a regular link

with different parts of a country. International services are connecting one country of the world with the other. Hundreds of aircraft, on national as well as on international services, are touching down the airports in twenty-four hours all over the globe.

A certain type of light aeroplanes are convertible into motor-cars as well as yachts. This means an aeroplane serves three purposes. It flies so long as it remains an aeroplane; it runs on roads so long it remains a motor-car and floats on water so long as it remains a yacht. Besides this peculiar type of aircraft, there are helicopters. They are most helpful and most useful for rescue work. They can land and take off in areas, where no other means of communication can be of any avail.

Postal service — land, sea and air — is another means of human contact in the national as well as international spheres. Telegrams beat ordinary postal service. And telephones leave even telegrams far behind themselves in the national as well as international fields.

It is through wireless that a constant contact with expeditions at North and South poles is maintained. Mountaineers at over 28,000 feet in Himalayas can maintain contact with their base as well as home on wireless. It is through wireless that collisions between ships at sea, and aeroplanes in the air, are avoided when visibility is zero.

Contact, through radio broadcasting, amongst the peoples of the world is unique. It serves people at home as well as abroad equally. Broadcasting is done for peoples thousands of miles away; and they enjoy such programmes. Music, speeches, discussions, dramas, even running commentaries on various functions and many other features are being broadcast from hundreds of radio stations and thousands of studios all over the world. And they are listened to with interest in every nook and corner of the world. Television is an improvement on radio broadcasting.

Arn't we living in a wonderland ? Hasn't our world turned into a world of miracles ? So long as we don't think of these facilities, they don't appear anything extraordinary. But if

we think of them and also think of their effect on human contact, we feel overawed. Distance has, as by magic, been reduced to nothingness. Our sound-conveying means of communication are competing with human imagination in speed, while the other means have attained an abnormally high speed. Moreover, this is the beginning; what would be its meridian like? No one is competent to say that. Time alone will disclose this secret.

Speed attained by our present-day means of communication is undoing, as if a certain brain is working behind it, the effects of human diffusion. It has already reversed the process of diffusion. Human integration has been proceeding on a terrific speed; and nothing, it appears, can stop it. Peoples have still been living wherever the process of diffusion had taken them. They are rather further spreading. They may establish physical contact even with planets. But this spread of human beings will be absolutely different from what it was before. The previous one was like somebody moving stealthily at night and getting himself vanished into the darkness, while today's spread is like somebody's moving when the sun is shining and everybody knows his programme. Although people did not go to other planets in the previous diffusion, and lived on this earth, yet they remained untraceable for long periods. However, this is only due to the development of our means of communication that even the movements of the people going to the moon might be known to us.

This is by means of communication, consequently through understanding, that human beings have been coming closer and closer to each other. There was a time when they used to run away from fellow beings. But the way they had run away, and had taken refuge in mountains, jungles and other inaccessible areas, they are coming down and flocking to every human habitation. The nomads are desirous of establishing villages or settle in the established ones. Those, already established in villages, long to move into the towns. The town-dwellers are impatiently waiting for a chance to leave towns and settle in cities. Those living in the cities are cherishing the hope of a favourable turn in their circumstances, which should make their permanent settlement in the capital possible. While those living in the capitals most ardently desire, and are sitting ready with their bag and baggage, to go to some other country.

Even a village of the new country is acceptable to these dwellers of capitals. America is the country where many people desire to go; but Americans are leaving their country for some other countries. A good number of Americans, who do not want to go to any other country, are most anxiously passing their time to leave for the moon. Nobody wants to go back to the place he had originally come from. Nor anybody wants to stay where he is. The love of one's birth place, as well as of his ancestors, no longer keeps him tied to his native place. In short, the adventurous spirit of human beings is now manifesting itself; people are moving from country to country. And as soon as the way is opened, they will be moving from planet to planet. In fact, they are not in a mood to stay anywhere. However, this spirit of the human beings, in addition to the most elaborate arrangements of our means of communication and the terrific speed attained by them, give the impression that human beings have recognized each other, and have also recollected the brotherly ties, which knit all of them into an indivisible unit. Thousands of people, belonging to one country, are visiting the other. Heads of the states as well as commoners are amongst these visitors. All the nations are cordially meeting with each other on one plane or the other. Human contact is taking place on an unprecedented scale. Foes have turned friends. Reconciliation, *i.e.*, understanding amongst nations, is the order of the day. World has really reborn. Slogans, like justice and reason, are resounding the world atmosphere. Signs are indeed very encouraging for a bright future of human race. But we know that there still exists the greatest of hurdles; which even today keeps human beings in water-tight compartments. And that hurdle is the political division of mankind. From the study of our means of communication and their effects, we feel that we are living in a world wherein the political division of mankind has been undone. But in reality things are quite different. They are certainly not as bad as they were a decade back. Yet they are not as good as they should have been. However, political division of mankind, it seems, cannot exist for long now because of the unique human contact and the realization of their inter-dependence upon each other. We will locate, in the following chapter, the point we stand today so far as the establishment of One World Government is concerned.

CHAPTER XV

ONE WORLD GOVERNMENT

SECTION I

Mankind

Mankind has never before so universally been acclaimed a single brotherhood, as it is done today. White nations are most emphatic on the oneness of human race; they are proving the same from various angles; yet, it is they who disrupt rather sabotage most unabashedly the real materialization of the same theory — oneness of human brotherhood. Since emphasis on the oneness of human brotherhood is the manifestation of absolute truth, while hindrance in its materialization is unnatural, the latter is bound to give way to the former. Just as adoption of the slogan of oneness of human brotherhood by the whole of mankind took a long time, the slogan too should, quite naturally, take its due time before becoming a reality. But it must be remembered that going back from this slogan is not now possible. Sooner or later, it has got to be transformed into a stark reality, irrespective of anybody's liking.

Although idea of human brotherhood has not been given its due place in the minds of a great majority of intellectuals yet it has been taking concrete shape outside human brain, *i.e.*, in the world of practicals. And human mind will, therefore, accept it as a *fait accompli*. After all, progress in every walk of life is not the exclusive work of human mind. It, in fact, accepts many things under duress. Time does not wait for the preparedness of human brain; it rather goes ahead according to its own schedule, making everything bow before its decisions and accomplishments.

People, till a few decades back, used to boast and feel very much proud of their blood, race and colour nay even of their

tribe and family; consequently, there had existed the most rigid and innumerable divisions in the ranks of mankind. But the two World Wars have brought about such radical changes in human outlook and their environments that the sons of many of the proudest of persons are today earning their living by running gambling dens or by doing illicit trade, while their daughters are earning their living as prostitutes. As against this, the sons of many of the humblest of men are occupying the most elevated chairs, while their daughters are behaving most honourably and living a dignified life. Thus, the sons and daughters of the people, considered most honourable till yesterday, have climbed down, while the sons and daughters of those, considered most mean, have climbed up. This is not an ordinary phenomenon. It appears like the final stage of an evolutionary phase; something new and very grand is taking shape. Sham superiority as well as inferiority complexes are getting mixed up. What has to emerge ultimately from this total mess is a complex-free society of mankind, in which all, without a single exception, will stand on exactly the same footing within the perimeter of the definition, and most generous interpretation, of human brotherhood.

Forces of chaos and destruction are today driving mankind towards the unreserved and unequivocal acceptance of the idea of human brotherhood, while those of enlightenment and construction are attracting it towards the same end. Great majority of mankind is, indeed, getting frightened of the black forces on one hand and attracted by those of enlightenment on the other, but the few black sheep, controlling its destiny, would never let it the route of peace and prosperity. Errors of leaders affect their followers to the last man; mankind has, therefore, yet to pass through the stiffest of ordeals before it will be in a position to call freely a spade a spade. However, materialization of the idea of human brotherhood has yet to take some time, but it is far far beyond the reach of man to indefinitely postpone it. Nevertheless, dream of human brotherhood cannot become a reality before the establishment of One World Government, because it is through political integration that the feelings of fraternity will come.

SECTION II

Political Divisions of Earth

Earth is as indivisible as mankind; its political divisions are in consequence of the political divisions of mankind. Naturally, the day political divisions of the mankind are undone, political divisions of the earth would go automatically. Factors, like jungles, rivers, mountains, seas and deserts, which are the inseparable parts of the earth, did keep mankind divided for long. And that was a natural division. But after having completely conquered them all, man himself artificially divided earth into various political units, according to his own whims. However, the trend of the time today is towards political integration. Moreover, the artificial divisions in question are only being maintained *de jure*, while the political divisions of the mankind have *de facto* been reduced to the minimum — two — on ideological basis. There exist, *de jure*, over a hundred units today; yet the whole earth has politically been divided, *de facto*, into two units, called Capitalist World and Communist World. There have existed vast empires in the past but such has never been the position of the mankind so far as its *de facto* political divisions are concerned. Moreover, earth wasa mystery till a few centuries back; consequently, question of the division of the whole of earth, or that of the whole of mankind, did not arise. But such a division of mankind today, when earth is no more than a town of the days of Judaism from travelling point of view, while the total world population is far far greater than that of the above period, has a unique significance. What should come next ? Mankind has come nearest to One World Government.

Conflict between Capitalism and Communism has eliminated many, and various types, of differences from the ranks of mankind. No doubt, mankind has most rigidly been divided into two camps on the basis of Capitalism and Communism, but co-operation amongst the peoples, belonging to each group, is great and unprecedented. In fact, the degree of this co-operation, and the ever-increasing dependence of one nation upon the other, are also indicating the direction of the wind in the time to come, so far as the question of the establishment of One World Government goes. Capitalist World is headed,

and controlled, by the United States of America, while that of the Communist, by Russia. Military affairs of every nation used to be her greatest secrets. But today America knows every bit of information, rather has her say in the most important affairs, of every nation belonging to her camp, while Russia enjoys the same privileged position in her camp. Not only that: America and Russia are directly or indirectly arming their respective allies, besides helping them in various other ways. Circumstances, every nation other than America and Russia finds herself in, do not warrant keeping military or any other information secret from her own leader. Country, like Great Britain — the once tyrant ruler of America—, has willingly accepted the role of the forty-ninth State of the American federation. West Europeans, the controllers of world destiny till yesterday, notwithstanding their greatest imperialistic rivalries amongst themselves, have been made to pool all their resources and evolve a joint military command, headed by an American. The other side of the same picture is that the whole of Communist World stands like a solid rock. Does all this not amount to earth planet having been politically divided into two parts only ? Mind you, it is only the balance of power, held by the United States of America from one side and Russia from the other, which is keeping the world divided into two! The moment this balance is disturbed, One World Government is inevitable. Naming does not make any difference. This is immaterial whether somebody is named "A" or "B"; he remains, under all circumstances, what he actually is. Just as calling day "night" and night "day" do not make any difference in the movements of earth as well as sun, calling One World Government by its correct name or giving it some other name, when one nation rules the world, does not make any difference.

Sooner or later the volcano of the deeply brewing conflict between Capitalism and Communism has to errupt. Whichever — America or Russia — emerges victorious will be able to dictate her terms to the rest of mankind. The wouldbe victor will be the *de facto* ruler of the world and is bound to completely disarm all the nations, in order to eliminate any future threat of war. The moment that stage is reached, One World Government becomes an accomplished fact. In case,

the wouldbe victor nation gains sanity, she would work, and make others work, for the benefit of all, otherwise exploitation, under one pretext or the other, will continue till such time that that nation is overthrown like the Colonial Exploiters, by the oppressed mankind. Whatever may happen; One World Government would, under all circumstances, become an accomplished fact no sooner than the present-day balance of power is disturbed in favour of either party — U.S.A. or Russia. Formalities are always completed during the course of time. Realities are like masters, while formalities like pages. To be frank, there is no sovereign nation even today excepting the U.S.A. and the U.S.S.R ; and whatever sovereignty anyone enjoys *de jure* today that too would last till the conflict between Capitalism and Communism is not decided. Fate of all the nations would, till such time, remain in the melting-pot.

In case neither America nor Russia emerges victorious, rather both, together with their important allies, get militarily as well as industrially ruined during the impending war, world will naturally receive a severe set-back from all angles. Those surviving such a catastrophe, and also taking any lesson from the destruction, would have no alternative but to establish One World Government, if they desired avoiding the ruination of their achievements and wished prosperity to mankind; otherwise, another mad race amongst nations would start for world supremacy. Consequently, history will be repeated. Either the processes of construction and destruction will be allowed to continue indefinitely, or One World Government would be established, and would also be run with justice. Earth, as an indivisible unit of mass, would serve mankind — an indivisible brotherhood — best in its natural position. Above all, nothing, short of that, would serve the purpose of mankind in the time to come.

Section III

Economic Forces

Expansion in economic units depends upon human contact on one hand and development of their society on the other.

The more human contact takes place the more economic units expand; consequently, economic interdependence of individuals, tribes, communities and nations increases. Similarly, the more human society develops the more economic units expand, with exactly the same results as above. Expansion in, and amalgamation of, economic units are fully commensurable with the human contact and development of their society. Even an individual remains economically independent so long as he does not come in contact with others. Same is the case of a tribe and that of a nation too. An individual loses his economic independence the moment another joins him in his remote dwelling. And these two men continue to make an independent economic unit so long as the third does not join them. And even if the number of heads is increased that way to ten millions, or even more, the society, which will thus emerge, would be a single economic unit. This is worthy of attention that expansion in an economic unit needs no human attention; that goes automatically and proves most beneficial if allowed to continue on its course.

Today's position, so far as human contact, and also the development of their society, are concerned, is that both are unprecedented and in the most advanced stages. We have even measured human contact through their means of communication; which made us believe that the whole of earth has acutely contracted from the distance point of view. Since mankind has reduced distance to such an extent, development in its society is obvious. Consequently, there appears no reason for not concluding that the whole of earth has become a single economic unit. Naturally, political divisions of mankind should prove most detrimental, as they are proving, to its interest.

Since earth is an indivisible single unit of mass and mankind a single brotherhood, the former, this way too, appears as a single economic unit. But the way earth and mankind, both, have politically been divided into many units, economic oneness of earth has too, in the likewise manner, been undone. Nevertheless, the way artificial divisions of earth and mankind are giving way to an ever-increasing integration, artificial economic divisions too are similarly resulting in their

integration. Anybody accepts it or not, world has become a single economic unit. And since this fact is not allowed to give shape to other human affairs, mankind, as a whole, is suffering from its dire consequences. Mainly political but other considerations too are being given precedence over those of economics. Is there a single country, nay even a group of countries, which neither imports anything from, nor exports to, other countries ? U.S.A. is the wealthiest, most industrialized and one of the most resourceful countries today; yet, her economic structure would collapse in no time, if her foreign trade comes to a dead stop. What does it prove ? Any country's restricting the inward as well as outward flow of commodities to any extent, as an emergency, does not make any rule. But such a course can possibly not be pursued in the normal circumstances in a natural way. Thus, the fact of the whole world's having become a single economic unit today, gets established. It is only through artificial means, which are harmful, that the economic solidarity of earth is being held-back.

Over-industrialization in the White World and non-industrialization in that of the Non-Whites, have created the most baffling problems for both. That is one of the reasons why the Whites cannot afford to lose their Eastern markets for consumer goods on one hand and as sources of cheap raw material on the other. This is as a matter of political expediency that some of the Eastern countries have been granted political freedom by the Whites; it should be borne in mind that the moment world affairs go in their favour, they are bound to pounce, under one pretext or the other, upon the Non-White World. Brute force is always resisted successfully with force. But it appears almost certain that the Non-White World would never be able to match White World militarily unless the latter receives some severe set-back. However, Non-Whites will have to squeeze themselves, if and when time comes for that.

Cheap man power as well as raw material are available in great abundance in the Non-White World while the means to utilize them are the exclusive preserve of the Whites. Nevertheless, Non-Whites can still live very honourably and make

up their industrial deficiency in due time. As against this, Whites have no alternative but to exploit the Non-Whites, if they are to avoid very serious troubles in their countries, and are to maintain their standard of living. In case, they don't economically exploit Non-Whites, they cannot run their factories and provide work to their millions and millions of workers.

As against the necessity of the economic exploitation of the Non-Whites by the Whites for the maintenance of their present-day standard of living, Non-Whites are already living on bare subsistence levels. Indeed, they are living under sub-human conditions; as a result of which they are an easy prey to the deadliest of diseases. In case, their economic exploitation is allowed to continue for a few more decades, they may turn into something like the embodiment of germs and diseases. They have been going through a slow process of bodily disfiguration and mental sterilization; if this evolution continues unabated, they are bound to go sub-human.

No sane man would even think of lowering the standard of living of the Whites; and only the insane one would oppose raising the standard of living of the Non-Whites. Yet it appears certain that, so long as the two Worlds — White and Non-White — remain distinct from each other, the former will continue exploiting the latter just as a selfish and short-sighted person milks the last drop of milk from the mammal, belonging to somebody else, without caring in the least for her calf on one hand and her own diet, health, etc., etc., on the other. But if the whole world is declared the homeland of the whole of human race, every individual living therein, irrespective of his colour, creed, race, religion, etc., etc., becomes as much a liability on, as an asset to, One World Government. Naturally, exploitation will go in that case; Whites and Non-Whites will become each other's liability as well as asset. Pooling of world resources for the benefit of all has become absolutely essential for a variety of reasons.

Economic forces are driving mankind to be above-mentioned way; but the Whites would never and never agree to such an arrangement. They know that they are capable to have full one pound of flesh without sacrificing their sham

complex of race and colour. Moreover, they are the virtual rulers of the world today, while their position, from their racial and colour standpoint, in case One World Government becomes a reality, would be like that of a minority. They fear Non-Whites' great majority in One World Government. The whole trouble, in fact, arises from the fact that none — Whites and Non-Whites — honestly consider mankind a single brotherhood. In case, mankind could honestly be accepted a single brotherhood, questions, like those of colour, creed, race, religion, etc., etc., would not at all arise. But who can change the complexities of their minds! Moreover, the Whites have lost the confidence of the Non-Whites, while the latter have got to be relied upon for a variety of reasons, particularly because of their numerical strength. Whites can agree to One World Government any time, if they are given a dominant position, from where they could fleece Non-Whites under a new cover in lieu of the old one — colonialism.

Thus, we come to the conclusion that economic forces are driving mankind towards One World Government, but the powerful element from amongst the mankind does not let it continue on its natural course. Time is the greatest of all forces. It makes everything and everybody bow before itself. Time has been nurturing economic forces; it will give strength to the Non-Whites and weaken the Whites in order to facilitate the correct adjustment of economic forces in the socket they are really meant for.

SECTION IV

Wars

Might has always been respected by mankind. And it is by means of strength that the sanctity of a land and the sovereignty of a king, or his people, have been maintained. Various peoples armed themselves at various stages in various ways and with various things, yet man-power was the most important single factor. Even till quite recently, valour and strength of individuals were the decisive factors in wars, while the warriors used to be equipped with daggers, swords, shields,

spears and crude guns. Horses, camels, mules and elephants used to be considered amongst their armaments, while cannons and gun powder, in its various forms, used to be an additional source of strength to the armies. Forts of various types and sizes used to be the places of safety for the armies as well as civilians.

Navy consisted of oar and sail ships, made of wood, while naval personnel used to be equipped like land forces. In fact, land and naval forces used to be almost the same.

Aeroplane itself was non-existent prior to the beginning of the twentieth century, while Air Force became a real source of strength only after World War I.

It is clear from the above that land forces alone used to be most important. It was so because the far far greater number of wars have been fought on land. Above all, the decisive battles have always been fought on land, because it is on the land, and not in the sea, that mankind has been living.

Since man-power, from the point of view of individuals' valour and physical strength, was the heart and soul of land as well as naval forces, arms and armaments occupied a secondary position; yet almost every individual used to have his own dagger, sword, shield, spear and horse or mule or camel. One did not only formally possess them but used to be well-versed in the usage of arms on one hand and a very good rider on the other. That is the reason why raising of an army primarily meant, in those days, collecting of men together. Various factors used to attract as well as force people to offer their services. Beides relying on the common people, and raising their armies at the eleventh hour, kings used to keep standing armies as well; yet, the overall expenditure on them used to be met comfortably in various ways. It should not be forgotten, in respect of the then expenditure on armed forces, that livestock for Service purposes used to be available in great numbers in every kingdom, while the necessary arms and armaments too used to be crudely or finely manufactured within the kingdom rather within its capital. Kings and the seats of their Governments aside, no human concentration of even a small size could wholly

rely for its defence against aggression on outside help. Arms and armaments used, therefore, to be made locally everywhere.

So it is clear to us now that raising or maintaining an army, equipped with the latest arms and armaments, was neither a problem for, nor a great financial burden on, any king or his people till quite recently. Moreover, whatever used to be spent on the maintenance of large armies, including the expenditure on the purchase of supplies, livestock and manufacture of arms and armaments, that too did not go in any form or shape outside a country. Which means the amounts spent by kings on their armed forces, kept particularly for defence purposes, remained within their respective kingdoms. In fact, such expenditures did work for a greater distribution of kings' hoarded wealth amongst their respective subjects. However, in the first instance, there used to be insignificantly little expenditure in the bygone days as compared to what it is today on the maintenance of large and uptodate armed forces; in the second, whatever that was, it used to prove a boon for the people, for it remained within the country.

Mankind has, no doubt, achieved a lot today in the sphere of its material progress. But since it has fallen into an abyss of unprecedented moral degradation, it has completely freed itself, to its own great detriment, from the grips of all scruples. Result of it is that mankind respects power most even today in spite of its unprecedented mental enlightenment. Naturally, sanctity of a country, and sovereignty of its people, shall have even today to be maintained, as hithertofore, by means of strength. But the greatest handicap for any chivalrous peoples today is that valour and strength of individuals have no importance in modern warfare. Millions of chivalrous youngmen, belonging to one group, will be wiped out of existence in a few minutes by another without the loss of its single individual, if the former are not equipped with the latest arms, and provided with the latest armaments.

Modern wars are, in fact, won and lost by scientists in laboratories, while soldiers play only an informal part in the fields. What gives a nation today a little confidence to resist aggression consists of the control of the most elaborate and

intricate factors. She needs well-established engineering and chemical industries and perennial sources of all sorts of raw materials to build vehicles, armoured cars, tanks, cannons and anti-aircraft guns, besides various other essential items for her land forces; destroyers, cruisers, aircraft-carriers, submarines, besides various other types of ships for her navy; and reconnaissance, fighter, bomber, besides various other types of aircraft for her air force. Then, she has to equip her three service personnel, running into millions, with the latest automatic weapons and other equipment. And yes, that nation should be in a position to make atomic and hydrogen bombs, atomic weapons and super-weapons. She should make guided missiles and produce poisonous gases, besides getting ready to wage a germs war. Above all, she should continue spending large sums of money on research in order to increase her destructive power. She should consider herself running a race of arms and armaments, bearing in mind that the winner will not go ahead by lengths but by neck. And such a slight difference at the finishing point will undo all the work done and expenditure incurred to resist aggression. After getting ready that way, she should create stamina in herself to stand all sorts of bombardments of her populated and industrial areas. No place should ultimately be considered safe.

Thus, the sanctity of a country and the sovereignty of its peoples, have become so exorbitantly costly that it is practically beyond the reach of too many, out of the whole lot of nations, to pay for and maintain them. Can those nations, not making themselves all the above-mentioned arms and armaments on account of their industrial backwardness, or shortage of funds, or lack of raw materials, or of any other reason, be considered sovereign ? Look ! British are the greatest of bullies, the greatest colonial power, experienced, industrialized and are not only capable to manufacture all the above, but possess them in great numbers; yet, this nation has become a mere satellite of America because of the shortage of funds ! Since sovereignty of this mightiest of nations till 1939, and industrially one of the most advanced nations even today, is in jeopardy, who else can remain sovereign ? Of all the nations Non-Whites should have the cheek to proclaim that. Wolves have not turned lambs; they are wolves and have rather

become more ferocious. Lambs are behaving insolently and wolves are tolerating them because of the change in circumstances. The British, so far as their military strength is concerned, are more than a match to almost the whole world after eliminating America and Russia. And they alone can very easily dictate their terms to the whole of Non-White World, if Russia is eliminated; yet, their position becomes precarious, if America is eliminated from the picture and Russia stands as today.

In view of the above, how anyone of the Non-White nations can consider herself sovereign, particularly when she depends even for the ordinary outfit for her soldiers upon the White World ! Moreover, how can they even afford to buy enough arms and armaments from the Whites when they are to earn their (Whites) currencies in the most pathetic way ? And even if they possess the latest armaments, but petrol and soil are not supplied by the Whites, when needed by Non-White in an emergency, where would they in that case stand ? But see ! Non-Whites still feel happy after buying a few junks by paying very handsomely; they assure their masses to fight Whites' imperialism with the obsolete arms and armaments, supplied to them by the same imperialists. As against this, a slight increase in the speed of an aircraft, belonging to one White nation, appears a great handicap to the other.

Let us concede that no other nation but the two — America and Russia — is sovereign today, and that no nation, for one reason or the other, is capable to arm herself to the extent maintenance of her sovereignty requires. Since a great majority of nations have intrinsically lost their sovereignty today, for how long will it euphemistically be maintained to the great detriment of mankind? All round progress of a nation coupled with immense national wealth, man-power and resources of raw materials are the prerequisite of sovereignty today; yet, the whole investment for its maintenance goes into unproductive rather disgracefully destructive channels. Mankind can neither afford to make such colossal investments in unproductive channels nor is capable to withstand the unimaginable destruction of life and property as a result of wars. The impending war will most probably bring sanity to mankind; otherwise, the process of investment in unproductive channels at the cost of human misery would continue till sanity comes to it. Mankind

is reaching the climax of wars and also that of their evil effects; this process, even according to the working of a most natural phenomenon, must go into the reverse now. And mind you, there is no way to put a dead stop to wars but to establish One World Government! It is only through that that the very causes of wars can be eliminated.

SECTION V

Summing-up Chapter XV

Establishment of One World Government is an absolutely natural phenomenon; it lies on the way to unprecedented peace, progress and prosperity. Mankind has reached its threshold. Confusion is making people disbelieve it; ignorance is making people dislike it; sham complex and imperialistic notions are making people hate it; yet, it is coming, irrespective of anybody's liking or disliking for it. In fact, mankind itself would dash towards it in the time to come. Past bitter experience, quick reverses, ignominous present and dark future would jointly force mankind to see reason; they would leave mankind with no choice in the time to come but to get rid of all sham complexes and come out of the vicious circle of narrow-mindedness. Consequently, One World Government becomes a reality.

If one cares to see, there exist hundreds of signs, as bright as the most illuminating stars in the sky, signalling the arrival of One World Government. But, if one is blind, or shuts one's eyes nay refuses to see the sun, one cannot change day into night that way. In fact, divers alone bring out pearls from the bed of ocean; everybody cannot even reach them, not to speak of laying hands on the oceanic treasures.

Here arises a pertinent question as to when and within how much time is One World Government coming? Answer of this question, at least partially acceptable to most of my readers, depends upon the most intricate as well as delicate issues involved, which will thoroughly be discussed in anothe

book, I will be shortly publishing exclusively on that subject. I have dealt with the problem of One World Government here in a most cursory way and have, in fact, given it a degrading position. In the background of my approach here to this problem lies my aim to get a certain purpose, in respect of the theme of this book, served by it. However, I can still say, without giving a single argument that the establishment of One World Government is a matter of years. And in case, world affairs take the worst turn, it may, then, take decades; but most certainly, it cannot take a century.

CHAPTER XVI

LINGUAL UNIFICATION OF MANKIND

SECTION I

Process of Increase in the Number of Languages

Increase in the number of languages is primarily the work of two factors — human diffusion and lack of human contact. That is the reason why the more human diffusion took place, the more differences in dialects developed and ultimately new languages emerged. Lack of human contact made its own contribution towards the same, while time, besides various other factors, consolidated the position of new languages. Languages have consciously or unconsciously been loved by their respective speakers for a variety of reasons. Most important of them all has been that the the mother-tongue is the easiest for, and closest to, every individual. This is human psychology that one likes one's own things most, at least upto the time, one attains a certain stage in the development of one's mind.

History of human diffusion is the history of the process of increase in the number of languages. There is not the slightest difference between the two. Political organization of mankind resulted in the greater development of human society; and that partially checked human diffusion and facilitated human contact to a limited extent. As a result, there came comparative stability to, and progress in, various languages. This is how the process of increase in the number of languages quite often received set-backs. Yet the duration of such a phenomenon and its overall effects varied with places and stages, because they, in their turn, depended upon a number of factors. But ultimately, almost all the languages, which thus interrupted the process of increase, gave way to it; a great majority of such languages themselves too became extinct thereafter, while a few survived.

So, the process of increase in the number of languages continued its triumphant march, crushing the languages, which

stood in its way. Nevertheless, it was gradually losing, while languages were gaining, force under the impact of various factors.. Consequently, the process of increase was taking increasingly more and more time even to remove languages, which blocked its way.

SECTION II

Process of Decrease in the Number of Languages

There is an end to everything. Since earth will meet its end, nothing else pertaining to it, and connected with mankind, can live for ever. No straight line is drawn in a circle. This is altogether a different issue that everything climbs up the ladder of progress during a certain period; it attains its meridian and ultimately starts climbing down. Yet all that goes according to, and within, its span of life.

Process of increase in the number of languages was not, therefore, to continue for ever. In fact, occasional interruptions to it were the indications of its going ultimately into the reverse, just as occasional political organization of mankind into the ever-increasingly larger units indicated the ultimate political integration of the whole of human race into a single political unit. Process of increase could not help going into the reverse with the process of human diffusion coming to an end, followed by an era of human contact on a scale commensurable with the requirements of the change. However, it was during the last two centuries that the two factors — end of human diffusion and a new ara of human contact — took final and favourable shapes, while a great increase in world population made its own unique contribution and the means of communication made theirs by taking the most radical turn — most favourable for human contact. Thus, ground not only for a reversal in the process of increase was fully prepared, but very quick working of the process of decrease was made inevitable.

We cannot say with exactitude as to when the process of increase in the number of languages reached its meridian. But the solid achievements of the process of decrease are before us

today for their minutest scrutiny. And they show a steep fall in the importance and prestige of many languages. Not only that but the future of many others appears completely dark even to the naked eye. Thus, we come to the conclusion that reversion in the process of increase in the number of languages has come for good. And the process of decrease in the number of languages has come to stay.

White World is far more lingually integrated today than that of the Non-Whites. It is so mainly because of the prevalence of somewhat natural forces in the White World on one hand and great efforts of the Whites to facilitate their lingual unification on the other. As against this, abnormal lingual disintegration of the Non-Whites is primarily due to the Whites' great and ceaseless efforts, spread over a long period, towards that end. Indo-Pakistan sub-continent can safely be quoted here to serve our dual purpose — prevalence of hundreds of languages, besides dialects, as a result of the efforts of the British. As against this, one language — English — is spoken throughout the British Isles. Even if we calculate the existence of languages in Britain in proportion to her area and population as compared to the area and population of the Indo-Pakistan sub-continent, there should exist dozens of languages in the former country. Anybody might say that many cultures and languages met on Indian soil, while no such thing happened in Great Britain. And existence of so many languages in the Indo-Pakistan sub-continent, while non-existence of more than one in Great Britain, may be attributed to this factor. I cannot deny the afore-said historical fact, but the cases of Iran and Afghanistan are no different from that of the Indo-Pakistan sub-continent. Case of China can also be quoted here. Yet, Persian is the only language spoken in Iran and Afghanistan, while Chinese in the whole of China by her five hundred million people. Had the British not come to India, nay had they not fought the most ruthless war against Persian language after they took over India's political control, Persian would not only have remained the language of India alone but of the whole belt from Caspian Sea in the North to Ceylon in the South and Sind in the West to Burma in the East. It was primarily due to political considerations, yet not without the tinge of deep rooted prejudice

against Muslims, that the Whites sought to the maximum possible extent lingual disintegration of the Non-Whites. It was a part and parcel of their many pronged drive. Nevertheless, this artificial process of lingual disintegration in the Non-White World too went into the reverse after World War I, while change in its political affairs after World War II expedited the process of its lingual integration.

Although there are several sovereign states, wherein many languages are spoken by their respective nationals yet almost each political unit, irrespective of its size and population, has only one National or State language, while the rest are considered regional languages. Thus, we see, by casting a glance, the total number of world languages very drastically reduced in the national atmosphere to the number of sovereign states. There exist today about a hundred sovereign states; and yes, many of them have common languages. So, we see the number of languages further reduced even below the number of sovereign states. Now if we enter international forums, we will see that it is only in five languages — Chinese, English, Russian, French and Spanish — that the proceedings of the United Nations Organisation — the world organization — are maintained and delegates allowed to speak. This further and again drastically slashes the number of languages. However, we see the process of decrease in the number of languages going very strong. Our study in this paragraph remained confined to the circle broader than nationalistic. Study of the position of world total languages from this angle is necessary today, because it is in terms of supranationalism — internationalism — that one has, at least, to think, if not work. Time is fast changing. We would study the position of various languages, spoken in various countries even today, from a narrower angle — national — in what follows.

White nations, as already stated, excepting Russia have no problem of languages in their respective countries. Let us, therefore, see the working of the process of decrease in the number of languages in Russia. The number of languages and dialects was far greater within the vast and contiguous area of land over which sovereignty of the U.S.S.R. is recognized today. All the republics, constituting the U.S.S.R., were full of people speaking different dialects as well as languages. It

is, however, worth remembering that some eighty languages and dialects are spoken in the U.S.S.R. even today. But the thing, which has gradually been taking place in each republic. is that its population is being made homogeneous so far as its internal lingual position is concerned; simultaneously, all the people living within the U.S.S.R. are being brought, with a greater speed and care, according to a certain long-term plan, nearer to Russian language, which is the language of the Centre and which the rulers of Russia want ultimately to be adopted by their people. Noteworthy effect of this planning is that the number of people in the U.S.S R., expressing their literary and scientific thoughts in the Russian language, has increased considerably during the last three decades. And if things go according to the plans of Russian leaders, and time permits, they will have one language — Russian — throughout their vast territory in due course. Thus, future of every language but Russian is doomed in Russia. This is only a matter of time; sooner or later all the disrupting languages will be eliminated and a perfect lingual unity of the U.S.S.R. will be achieved.

Take Bharat, wherein Hindi has been elevated to the status of National language. Although Hindi is the language of only eight million of Bharatis yet it has, quite correctly, been made the National language of three hundred and fifty million people of Bharat. Late start, as is obvious, as compared to Russia, has been made in Bharat but the ultimate aim in both the cases is coincidently the same. If things go according to the plans of Bharati leaders, and time permits, Hindi is bound to become one day the language of every Bharati, while all other languages will meet with the fate, which awaits their counterparts in Russia, at some stage in the time to come.

Now take Pakistan, wherein too a number of languages are spoken. Future of all of them but one appears as dark as that of their counterparts in Russia and Bharat. The tug of war for the elevation to the status of National language of Pakistan has been going on for some time, as we all know, between Urdu and Bengali. Whichever is elevated to that status will progress under the great patronage of the Central Government of Pakistan; and the same would ultimately become, if time permits, the language of every Pakistani.

Exactly the same is the case of Indonesia, wherein too an Indonesian language is assuming the role, Russian in the U.S.S.R., and Hindi in Bharat, are doing.

Thus, we see the process of decrease scoring success after success. Where will it end ? Or what is its ultimate destination ? These are now the questions before us; and we will study them.

SECTION III

Summing-up Chapter XVI

We have noted in the foregoing section that the process of decrease in the number of languages has been assuming more and more strength under the influence of various factors. Since future of all the languages but one in every sovereign state is appearing absolutely dark even today, we would not examine the cases of such languages further. Instead of that, we will see the possibility of decrease even the number of languages, owned and adored by all the nations in the name of their respective nationalisms. We should, in this regard, bear a stark fact in mind: enlargement of political units has been undoing lingual disintegration on the basis of nationalism. And we know nationalism has ultimately to give way to internationalism; what should in such a situation be ultimately the fate of the already decreased number of languages? Mind you, factors, which have been necessitating and accomplishing the lingual unification of the people living within the political limits of every political unit, are bound to work towards the same end, after the political unity of the whole of human race has been achieved! Above all, since lingual unification of mankind has to follow its political unification, the former becomes irresistible after the establishment of One World Government.

It is a fact that the development, nay even survival of any language, depends upon the political power, its speakers wield. Higher stage of development of a language and the number of its speakers also count, but political factor is most important. Any fillip to, or decline in, the political power of a nation

results, with almost absolute exactitude, in the progress or retrogress of her language. Political power has, for some time, been the exclusive monopoly of the White nations, while almost all the Non-White countries' governments had either been run by the former or had become their vassals. Consequently, European languages progressed, while those of the East retrogressed. This progress and retrogress assumed far greater importance, because all that happened during the most critical period of world's progress. Then again, it was not only a setback to the languages of most of the Non-White nations from the point of view of no-development in them according to the demand of time, but the ever-increasing number of illiterates amongst their speakers got very much attached to the too many off-shoots of vernaculars, while the educated ones to European languages. Some of the Eastern countries, including the whole of Arab world and China, have not been affected from the plague of the development of any off-shoot from their respective languages; but the educated Arabs as well as Chinese are too inclined towards European languages. Lingual integration of the Arab world was disturbed during its worst days to the extent of the development of dialectical differences. In China too, the same thing occured; nevertheless, existence of five hundred million Chinese, as a single political unit, speaking Chinese language, is unique. This is a double honour for the Chinese language that it is the vehicle of thought of five hundred million human beings, who are welded together as a single political unit.

Since the proud Japanese kept the banner of their independence truly aloft during the period the whole of Non-White World came directly or indirectly under Whites' subjugation, their language not only remained intact but progressed according to the demand of time. That is the reason why Japanese language is today the most reliable and well-tried vehicle of thought of the eighty million Japanese in all their walks of life.

It was exclusively due to the political power, Whites wielded, which they exercised most tyrannically, that their languages attained great importance throughout the world. This too was exclusively due to the political impotency of the

Non-Whites that everything Western, including their languages, became acceptable to them. And it is due to all that that we see that none of the languages, belonging to Non-Whites, is commonly known in the White World, while languages of the Colonial Powers are very much in prevalence in one or the other part of the Non-White World. Accordingly, English, French, Dutch, Italian, German, Spanish, Portuguese, are not only spoken but have been the State languages in one or the other part of the Non-White World. Since English-speaking world has been having greater influence, because of wielding greater political power in the Non-White World, English language has been learnt therein more than any other European language.

Since Whites are even today dominating over the minds of Non-Whites, the latter are learning the languages of the former in an ever-increasing number. An absolutely new and far stronger wave of Westernization ran through the Non-White World simultaneously with the era of their political independence after World War II. As against this, it is rare, particularly today, that a Non-White learns the language of another Non-White; but the number of those already knowing as well as learning several European languages is not only great but on an ever-increasing trend. And all that is nothing but the overall effect of the political rise and fall of nations.

Various methods at various stages have been adopted by the Whites in order to achieve their lingual unification. But all their efforts ultimately failed, because not only the political divisions of their World into several units hampered that, but their imperialistic rivalries stood like the strongest of stumbling blocks on the way to such a unification. And this is as a result of the force of circumstances that English language in one camp of the White nations, and Russian in the other, has emerged stronger. These two European languages are occupying today the most domineering positions, like their speakers, not only in the White but the whole world. French, Spanish, German, Italian, Portuguese and other European languages are too still strong; but since their respective speakers have little or no place on the panel of mighty nations, none of them has as much importance as English or Russian has. And that is so, because English and Russian languages belong to the two mightiest of nations of the world of today.

Sphere of influence of the English language is far too wide as compared to that of the Russian. And yes, English excels Russian in another respect too. It is today spoken and understood about three hundred million men and women, while Russian is spoken and understood by about two hundred million men and women.

English-speaking world, as we all know, is at loggerheads with the one, speaking Russian. And the final showdown — bloody or bloodless — between the two is inevitable. Since the two languages — English and Russian — have been elevated to their present-day heights because of the unique importance of their respective speakers' political positions, whichever — English-speaking or Russian-speaking — group emerge victorious from the impending war, their language will attain further heights, like its speakers, while the language of the vanquished will meet with the fate its speakers meet with at the hands of the victor.

Let us now turn to the Non-White World. Besides backwardness and unpopularity of almost every Eastern language, none of the Non-White nations is in a position to make her language acceptable even to her counterpart. This is due to a variety of reasons that almost everyone of them is making frantic efforts to develop her own National language on one hand, and to increase, according to her political alignment, the influence of English or Russian language in her territory on the other.

Chinese language is strongest not only in the Non-White but the whole world from the point of view of the number of its speakers and their complete political integration. Yet Chinese are dashing towards the Russian language for obvious reasons.

Then comes Japanese language. Its speakers number eighty million; they too, like the Chinese, are an integral political unit. But Japanese have been made more inclined towards English during the period of occupation of their country by the U.S.A.

Arabic is spoken and understood by over a hundred million men and women; its speakers are divided into several political

units. Various European languages have been dominating the Arab world but influence of English increased manifold during the last few years.

Persian is spoken and understood by about thirty million men and women. Influence of English and French languages had been stronger but Russian language has started penetrating into the Persian-speaking world. Fate of all the foreign languages is in the melting-pot therein.

About a dozen languages have been declared regional in Bharat, while Hindi, a language of about eighty million Bharatis, has been adopted as their National language. This is no less a misfortune of the Bharatis that their lingual unification is still a long way off, while their political unification is today an accomplished fact. English language is getting still stronger in Bharat, as in Pakistan, with the march of time.

No up-setting in the position of languages, which have assumed international importance, is possible without a radical change in world political set up. In other words, their present-day progressive and popularity trend will continue till such time that one language supersedes all others. Besides the aforesaid, change in the attitude of various nations towards their respective National languages is too not possible in the near future unless the force of circumstances comes into play. But since Non-White World is weak, while the White one is strong, whosoever from the two contending groups of the Whites, emerge victorious, their language is bound to receive a new life throughout the world. And it must be so, because victor of the impending war will be the virtual ruler of the whole world. Position of the present-day nations, and their countries, in the post-war set up will be like the present-day position of the people living in the constituent units of a National Federal Government. One World Government, without a name, or in name, or reality, will be a Federal Government at least in the beginning; naturally, Centre, in that case, will be all powerful, while its constituent units will be as impotent as their counterparts in a National Federal Government of today. Languages of the federating units of One World Government would occupy more or less the same position languages of the constituent units of a National Federal Government do today.

Since outlook of the peoples is very narrow today, everyone is trying to build its own mosque. But the moment greater responsibility shifts from today's National Governments on to the Central Government of World Federation, the very change will bring about radical change in the outlook of the peoples; many of them would not like sticking to, and taking pains in order to develop, their respective languages. Intelligentsia always give lead to masses. Intelligentsia of most of the Non-White nations may have favoured adopting the foreign language they are respectively well-versed in. As such, the necessary lead might have by now been given; but since Eastern peoples have very recently been freed from their direct or indirect political domination, a great majority of men and women, belonging to every nation, is most zealously thinking in terms of nationalism. They have become incapable, because of the sentimental fame of their minds, to take stock of the changed world situation on one hand, and the present-day trend of time on the other. Since West not only progressed, but successfully exploited the East after laying the foundation of all its progress on the conception of a most criminal sort of nationalism, Eastern peoples see no reason for not making progress after laying the foundation on the same rapidly shifting sand. Apart from the unreliability of such a foundation, there are hundreds of factors a nation must analyse before even letting the very idea of competing with, not to speak of leaving, every nation of the world behind: but here, enthusiasm of political freedom, which is equal to almost nothingness today, has deprived many intellectuals of their sense of value and proportion. They are busy building castles in the air. For example, one may think of the wisdom of Israel, a state of a few hundred miles of hotly disputed area, and inhabited by a million people, speaking over a dozen languages, to make Hebrew her National language. This is nothing, nor means anything, but the expression of the most suppressed and oppressed sentiments of the world Jewry. At a time days of the living languages, spoken and loved by millions and millions of peoples, are appearing numbered, how is it possible that a dead language, like Hebrew, will be brought back to life, and that too by a handful persons, and will also be sustained in the most tumultuous time that lies ahead of world languages. No doubt, such sentiments of all such peoples are noble and appreciable; but enthusiasm for the elevation of

their languages to unproportionately greater heights cannot live long. Yet none else but Israel herself alone has the right to replace Hebrew with any other language, Jews may like.

Mankind is a single brotherhood. It has been so from the time life began on earth and will continue to be so till eternity. This is immaterial whether anybody acknowledges this truth and gives manifestation to that effect by his deeds or not. All men, irrespective of their differences of colour, creed, race, religion, etc., etc., are brothers without an *iota* of doubt; yet we know, they have been behaving like the bitterest of enemies of each other. Reason for this is that they have not yet fully recognized each other and are in complete darkness about themselves. Alienation amongst them was caused by innumerable factors; the most important of them all was human diffusion. And diffusion was primarily caused by the working of the ever-strong process of increase in their population. However, diffusion brought about estrangement; and estrangement made men commit the most heinous crimes on fellow beings. As such, human diffusion can mainly be held responsible for the total mess in human affairs; yet diffusion, it should be acceded to in fairness to it, was not only a necessity for the spread of human race all over the earth, but beneficent too. Factors — process of increase in human population and their diffusion —, which directly or indirectly widened the gulf of estrangement amongst men and aggravated their troubles, were also meant to completely close the cleavage of estrangement and eliminate their troubles. It was the spread of men in far-flung areas of the earth which necessitated the development of quick means of communication. Ultimately, human race started coming gradually nearer and nearer to each other. What is being accomplished today through our means of communication, we have already seen that in one of the previous chapters. In fact, human contact is still not taking place on the scales our means of communication permit; yet, it is unique. Apart from the fact that human beings are not availing of the communication facilities to the fullest extent, and are also hindering understanding amongst themselves, world atmosphere is charged with too many nauseating, but dying, influences even today. And the day this atmosphere of suspicion, fear, complex, etc., etc., is reversed, human contact is bound to result in the

miraculous reconciliation amongst the whole of human race. And that moment is no longer very far off now.

Human diffusion had been resulting in estrangement, and estrangement in the increase in the number of political units. But the number of political units has been shrinking, as already seen. Not only that, but most of the distinctions, which once successfully kept human race divided, have been overcome while others appear giving way to the sublimest of truth—human brotherhood. It seems certain today that the whole of human race will sooner or later stand absolutely equally on the plane of human brotherhood. Means of communication have increasingly been facilitating human contact, while political barriers are in a quick process of elimination. Above all, racial and colour complexes, together with religious prejudices, are too in a very slow process of elimination. In short, political unity of human race is nearing completion while that of brotherhood is following it. After the attainment of the two afore-said unities, nothing will stand in the way of lingual unification of mankind. Since human diffusion, estrangement, increase in the number of political units, lack of contact, together with various other factors, had led to the development of new languages, reversion in the working of all these factors has resulted, as already seen, in the emergence of the process of decrease in the number of languages. Accordingly, it is no exaggeration to conclude that ultimate of the accomplishment of the complete reversal in human diffusion, estrangement, increase in the number of political units, lack of contact, etc., etc., will be followed by the ultimate accomplishment of a complete reversal in the number of languages as a result of the simultaneous working of the process of decrease in the number of languages. The way other destructive effects of human diffusion are in a process of being undone, one of its effects — increase in the number of languages — is too, in the likewise manner, we are seeing, in the process of being undone. Whatever is the ultimate fate of all other factors, the same will necessarily be of language problem.

Since human race is destined to gain mastery over the various forces of nature, it was to be accomplished by them; but a long period, and great increase in their numbers, were the prerequisite for that. That is the reason why God gave them time and ensured increase in human population through the

process of child birth. Since increase in human population has not only been essential for the attainment of mastery over the various forces of nature but most beneficial for mankind even otherwise, process of increase in human population, from the birth point of view, was never to go into the reverse. This unique process became the basis of many other processes of increase, because it was in consequence of it that the latter took birth. That is also the reason that all of them were to work as the satellites of the process of increase in human population. But they all were to serve a set purpose by their existence upto a certain stage; thereafter, they were to work in the reverse direction, *i.e.*, unification. Although all the processes of increase came into existence in consequence of the process of increase in human population yet one followed the other and existed like the rings of a chain.

From amongst the processes of increase, we are concerned with here are, diffusion, number of political units, alienation amongst human race and number of languages. It should be borne in mind that the process of increase in human population was the main process, which directly or indirectly, fed all other processes of increase. It is due to that that the speed of every process maintained some relationship with the speed in the increase of human population.

Process of diffusion was primarily set in motion by the process of increase in human population. Process of diffusion, in its turn, set the process of increase in the number of political units in motion. Process of increase in the number of political units set the process of increase in alienation amongst the mankind, which, in its turn, set the process of increase in the number of languages in motion. Although all the processes, as already noted, depended for their working upon the process of increase in human population, yet the process of human diffusion was their real leader or guide, because it was this process, which was to give them a new lead, by going into the reverse. All the processes continued working towards increases till such time that their working in that direction was desired. Increase in human population had caused diffusion, which, after having served the purpose it was meant for, lost its utility as a constructive force; consequently, process of diffusion was reversed. It, therefore, started working for human integration under the

same influence — increase in human population. Reversion in the process of human diffusion was slowly but steadily followed, one by one, by reversion in the process of increase in the number of political units, alienation amongst human race and increase in the number of languages. Just as the process of diffusion had set the process of increase in the number of political units in motion, former's reversion set, accordingly, the process of decrease in the number of political units in motion. Similarly, the process of alienation amongst human race was reversed into that of understanding, while the process of increase in the number of languages starting working as a process of decrease in the number of languages. Since lack of contact amongst human beings had been proving detrimental to their interest, facilities for their contact helped all the processes, working for decrease, attain higher speeds. And we are seeing today that all the processes of decrease are heading towards their respective destinations.

What can be the ultimate result of the above-mentioned processes? There had originally prevailed perfect unity amongst all human beings — howsoever small was their number. The whole of earth planet was equally the home of everyone. Political division was non-existent. All men knew that they were brothers. And all spoke one language. First phase of increase in human population brought about all sorts of divisions amongst them, while the time factor not only consolidated but multiplied their differences. So much so that the era of divisions amongst the human race reached its climax. Naturally, the reverse process was to reign supreme with the advent of the second phase of increase in human population. As such, a stage must be reached when all sorts of divisions from amongst the human beings should completely be eliminated; and there should exist no political division; all men should have brotherly feelings towards each other; and all should speak one language. Earth is round. One must reach the point one starts from, if one continues his journey. He knows nothing about the earth at the time he sets out on his journey. As against this, when he returns to the same point he knows a lot about earth. Exactly the same will be the difference of all round human unification in the time to come in comparison with the one, which existed when one man and one woman lived all alone somewhere on earth.

In view of the above, elimination of all the divisions from human rank and file is a certainty; consequently, attainment of perfect unity of human race is too a certainty. But elimination will be had, and advancement will be made, towards that end in a proper order. A perfect society, devoid of all divisions, cannot be had all of a sudden; it comes gradually rather in bits; one thing following the other; ultimately completing it that way in all respects. If one ponders over human affairs, one would realize that mankind, in spite of the presence of innumerable barriers, has been coming nearer and nearer to the realization of the idea of human brotherhood. Such a realization has been gaining strength from the working of the forces of political integration. Indeed, every step towards mankind's political integration is a step towards the realization of the dream of human brotherhood. Human diffusion had given rise to political disintegration, which in turn, had greatly undermined the bonds of human brotherhood. And both of them had been followed by the development of more and more new languages. That is the reason why the order, in which new languages had made their appearance, they will be eliminated. Diffusion is no longer taking place. Political integration has very satisfactorily been going on; it is rather in the process of its perfection. Human contact has been resulting in understanding, which, in its turn, has been expediting the realization of the idea of human brotherhood; this too is in the process of its realization. This is now logically correct to expect that the way the process of development of new languages had followed the chain of three processes — alienation amongst human beings, increase in the number of political units and diffusion — it should follow them in their reverse direction as well. And this is what has actually been taking place. This too is now correct to presume that complete political integration of the whole of human race will ultimately result in the realization of human brotherhood just as the reverse process of the former had caused estrangement amongst the human race. Naturally, unification of the whole of human race on the plane of human brotherhood should be followed by their lingual unification just as lingual disintegration had resulted after human race had been alienated. If political unification of the human race can be stopped for good, realization of the idea of human brotherhood too can then only be stopped. Consequently, lingual unification of the human race can

be stopped. But if political unification cannot be stopped, realization of the idea of human brotherhood too cannot be stopped. Consequently, lingual unification of human race cannot be stopped. Of course, lingual unification cannot be attained unless and until political unification of the mankind, and the realization of the idea of human brotherhood, have not been attained. Indeed, even the idea of human brotherhood cannot be realized, not to speak of attaining lingual unification of the human race, before the political unification of the whole of human race has not become a reality. First things will come first and the last ones will come in the end. All the three unities — political, human brotherhood and lingual — will be attained in the same cyclic order they had been lost to mankind. That order cannot be disturbed. But their return is as sure as the rising of the sun every morning.

English language is even today the declared candidate for its elevation to the status of the language of One World Government. Tug of war amongst languages for that elevation will continue till such time that a number of forces, which will have their strongest say in this matter, have not taken final shapes. Moreover, Russian language from one angle and Chinese from another too appear the candidates for the same honour; yet none of the two has as yet openly been tipped for that. However, nothing can at this stage be said about the number of candidates from amongst the present-day living languages for that elevation, nor about the final selection, because the world is still far off from the point, final selection of a language has to be made for that purpose. Nevertheless, it must be understood right now that the use of force or the adoption of deceptive methods for the success of any language will not at all solve the lingual problem of mankind. Things have not been allowed to take the natural course by certain nations with ulterior motives. But things, under the force of circumstances, will have to be allowed to take their most natural course; interference with their working will have to be most scrupulously avoided even before the prospective language enters the final phase for the great elevation. This is absolutely essential that willing rather voluntary co-operation of the whole of human race to the last man, be had for the selection of one language for the whole world. And such a standard of toleration, and

exemplary sort of scrupulousness, will be absolutely indispensable in the time to come, if the emergence of a process of replacement of one language by another as world language on one hand, and bloodshed and destruction on the other, are to be avoided. Path of peace and progress has been demanding honesty in thought and action; mankind would not be able to ignore that demand in the time to come.

So we come to the conclusion that after the earth planet has become a single political unit, and mankind has truly been knitted most closely together as a single brotherhood, one language, as the language of One World Government, run by one brotherhood — mankind — with one aim — progress of human race to the last man —, will follow them. Dishonesty and manoeuvring will delay the adoption of one language, while honesty and search for the right path, would expedite it. In case forces of truth prevail, after the establishment of One World Government, adoption of one language for the whole of human race will not be delayed for long. But even if the blackest of forces prevail, they would not postpone the adoption of one language indefinitely. Such forces would delay that, but would never be able to check its adoption for good. Must it come. A century nay even two or more are insignificantly short in relation to this problem, for it affects the whole of human race. Nevertheless, it would not be delayed abnormally. It should come within a reasonable time, whatever trend world affairs may take. Time is meant to be ridden by mankind; but if it does not do that, time rides on mankind. So, when the reigns of mankind are held by time, the former can possibly not move an inch nor stop for a moment against the will of time. Dictates of time are the dictates of God. Who can defy them ?

PART V

PAKISTANIS' SELECTION

CHAPTER XVII

SELECTION OF NATIONAL LANGUAGE

SECTION I

Realities

Human contact is on a fast-increasing trend. Complete political integration of mankind and also that of earth is in the making. One World Government is coming, followed by the process of the establishment of a society based on the true values of human brotherhood; the latter, in its turn, is closely being followed by the process of lingual unification of the whole of human race. The time we are living in, not to speak of the one we are heading into, is, indeed, not meant for planning on the basis of nationalism. Things already existing on such foundations are giving definite indications of their total collapse. Besides all that, question, like the selection of a National language, is never looked into from the point of view of a nation's present requirements. Long-term planning is absolutely essential in this respect; without which, castles are built on sand. Long-term planning is all the more necessary today. The decision taken by us today in respect of our National language will not, in fact, be meant as much for the living generation as for the coming ones. The present generation has only been called upon to take a decision in this respect because of the circumstances it finds itself in.

No one knows the exact trend of the most rapidly changing world situation, nor can anyone predict with certainty the shape it will assume after a decade. Even the present generation does not know the situation it will find itself in after a decade. Could anybody foresee in 1943 the world affairs as they emerged in 1953 ? Similarly, since future of the present generation is not clear to it, how can it become clear about the future of its progeny ? Selection of Pakistan's National language is, therefore, all the more difficult today; yet, it has got to be made. And yes, it should no longer be delayed.

Time factor is most important. Selection of the nation should not fall on such a language, she should be forced to change after a decade or so. That will be too bad from all angles, in case that happens. Nothing is meant for ever; yet, the basic idea behind today's selection should necessarily be to give to the nation a language, which appears to us capable to serve the maximum number of our purposes on one hand, and stronger than any other out of the lot before us to weather the maximum number of storms of time on the other. And in view of the bright prospects of One World Government, followed sooner or later by lingual unification of the whole of human race, we have got to be most cautious in taking a final decision. We should take all the relevant factors into consideration and look into the problem from all angles. Anybody believes it or not, we are standing today at crossroads so far as the question of our National language goes. There is a unique chance of peace and progress in this trial of ours. We must rise to the occasion, particularly when both sides of the picture are clearly visible to us. Even if we let ourselves be guided by rationalism alone, we would tread the right path. Bigotry would, of course, make us tread the wrong one. A wrong selection would cause as great a harm to the nation as the right one would benefit. Harm as well as profit in consequence of the wrong as well as the right selection, would respectively be immeasurable. The decision must be taken in a very cool and calm state of mind.

The fact of language being the vehicle of thought proves beyond any shadow of doubt that human thought is creator, while language is its creation. As such, capability and capacity of a language depend in their entirety upon the capability and capacity of its speakers. Language is, therefore, in no way different from any bundle carried on the shoulders of man. Say, man is normally capable to carry fifty lbs.; yet everyone, before consenting to carry even ten lbs. on his shoulders, is bound to weigh various factors, including distance he has to cover, road he has to walk on, time he has to spend, weather he has to face and above all remuneration he will receive in return for his work. His ultimate decision is based upon a number of factors yet his own capability, and the return for his labour, will be his main guides. Since man is the creator

of language, he can, if he so desires, make any language the most reliable vehicle for the expression of his most delicate and complicated thoughts; but he should take various factors into consideration before setting out to accomplish that. It is a nation — the speaker of language — who has to bear the brunt of elevating her language to greater heights. Any nation can accomplish anything, not to speak of elevating a language to some heights, if she devote herself to the task. But time factor is most important, while various other factors too have to be given due importance. While making selection of our National language, we should also bear the above factor in mind.

SECTION II

Bengali as National Language of Pakistan

In view of what we have noted in the foregoing section, there remains no room for doubt about the intrinsic capability of Bengali language to become the National language of Pakistan. Not only that, but it can become the language of the whole of mankind, if the mankind so desires. There now arises a pertinent question as to whether the adoption of Bengali language, from the point of view of benefits, is worth spending the time, labour and money on it in order to elevate it to the heights Pakistanis' requirements would demand. It is not a sin to look into this question from the short-term viewpoint: it will, of course, be something more than a sin, if long-term study of the problem is sacrificed at the altar of short one. Due balance should be maintained between the two.

Let us first look into the problem from the short-term viewpoint. The most important factor in relation to the selection of Bengali language now is whether or not Pakistanis' would pay due attention to its development. Bengali is as much a foreign language as any other in West Pakistan. No doubt, less than half of Pakistanis reside in West Pakistan; and they may, or may not, but this part of the country is the backbone of Pakistan. Not even one, out of ten thousand West Pakistanis, knows Bengali. Then, it is not Bengali language alone which will be new to the West Pakistanis but

its script will still be newer to them. Above all, Bengali has no religious, historical, cultural or any other attraction in itself for the people of West Pakistan. The only relationship, it has with the West Pakistanis, is that it is the mother-tongue of their most exploited East Pakistani brethren; whose influence over Bengali can be imagined from the fact that they have been earning their living for the last two centuries in their homeland as merely the hewers of wood and drawers of water. And this is exclusively due to the most degraded political, economic and social position Bengali-speaking Muslims occupied till yesterday that their language does carry some obnoxious influences in it from the point of view of West Pakistanis. Besides all that, Bengali is not even amongst the world's leading languages from the point of view of scientific progress. Had it been so, its case would have been strengthened from a certain angle; and that would have been some consolation for the West Pakistanis as well. But that too is not the case. Above all, the factor, which will cause the greatest irritation not only in the minds of West Pakistanis but in the minds of those living beyond Pakistan's frontiers, is that Bengali takes Pakistanis lingually away from the goal — Islamic State — Muslims of the whole of sub-continent had fixed for themselves even before they put forward the demand for Pakistan.

There are certain factors which, after overpowering peoples' love for their respective languages, make somebody else's language acceptable to them. Only one such factor — majority of Bengali-speaking Pakistanis — is there to support the candidature of Bengali in order to make it acceptable to the West Pakistanis. But that factor alone cannot accomplish what a combination of its like do. It is, therefore, only by force, and not through the willing co-operation of the West Pakistanis, that Bengali language can be loaded on their shoulders. Pure and simple imposition of a foreign language on a politically independent people is absurd even to think of. So, we come to the conclusion that twenty-five million Pakistanis would flatly refuse to the last man to make Bengali the vehicle of their thought. Consequently, the question of elevating Bengali to some height even within Pakistan does not arise.

We would now see Bengali's position *versus* Pakistanis' in the long-run, by supposedly elevating it to the height of national

status. In order to facilitate its assessment from this angle let us suppose that Bengali, as the language of the majority of Pakistanis, is adopted as our National language and accepted by all without any reservation. It is universally true that, before one starts constructing a palace or a hut, one makes sure that the time, labour and money spent by one on one's project would bear one due fruit. The afore-said becomes the second most important aspect after Bengali is backed by all Pakistanis. We will, therefore, look into the adoption of Bengali as our National language from this angle in order to ascertain the justification for the sacrifice of our time, labour and money on it. The best test for such an assessment is that we should examine as to whether our coming generations will be allowed by time to stick to Bengali language or they will be forced to make another selection.

Bengali language has no place today for itself among the small community of World National Languages. In other words, it is not the National language of any nation. That means Bengali is one of the hundreds of languages which await their unceremonious burial at the cruel hands of time. Pakistanis will, therefore, be giving another lease of life to Bengali by adopting it as their National language. This act of the Pakistanis would result in the increase in the number of World National Languages by one. And this amounts to putting up a fight against time. Then, the very adoption of Bengali will completely isolate us lingually from all the nations of the world. Whatever lingual relationship the West Pakistanis today have with their neighbours, that too will be broken during the course of time. Indeed, we will, that way, drift lingually far far away from our religion-in-faith all the world over. Mind you, we will be isolating overselves lingually from so many near and dear ones at a time we ourselves are witnessing the process of lingual unification of the whole of human race gaining momentum! All the nations are marching, even with their well-tried languages, with mixed hope and mixed confidence towards the fountain of lingual unification, while Pakistanis will join them with Bengali — a new language in the field — as their National language.

Pakistanis, after the adoption of Bengali as their National language, would be spending their time, labour and money on

its development in spite of suffering from various consequences, as a result of its adoption. What will be the ultimate result of all that? Say, One World Government comes after fifty years, and a world federation becomes a reality. Pakistanis would then lingually stand as isolated as they would have stood after the adoption of Bengali as their National language. In a politically integrated world — home of an unknown number of human beings, lingually integrated into large units and great numbers — reduced to nothingness from the distance point of view, what would be the position of a hundred million Pakistanis, speaking Bengali language? Mind you, the number of speakers of any language and the standard of its progress would count most in that situation! It should not be forgotten that no sooner the One World Government becomes a reality than a natural process of lingual unification will set in; and that will gradually reduce the importance of Bengali on one hand and undo all the progress attained by it during the course of time on the other. And this is most probable that the Bengali-speaking Pakistanis would give in quite easily to the language of the Centre, when faced with that situation. Net result of the adoption of Bengali language would be that Pakistanis would stand even after fifty years where they are today, so far as the problem of their permanent vehicle of thought is concerned. And yes, they are in a position to exercise option today but this facility may not in the time to come be available to them. Thus, the time, labour and money, Pakistanis would spend on the development of Bengali, are bound to go waste within a very short span of time. The thing, we should dread most, will thus come to the lot of our progeny, like the inevitable.

This is always and everywhere the most sacred of all the duties of every living generation to make as smooth the way for its coming generations as possible. And paving their way with thorns is not only in keeping with the dignity of an admittedly well-wishing predecessor but most criminal.

SECTION III

Urdu as National Language of Pakistan

What is true of Bengali, so far as its capability to become the National language of Pakistan is concerned, the same is true of Urdu. The question which here also arises is whether the adoption of Urdu, from the point of view of benefits, is worth spending the time, labour and money on it in order to elevate it to the heights Pakistanis' requirements would demand. We will look into the problem from short as well as long-term view-points.

Let us first see if Urdu fits in the short-term progressive plan. The most important factor, in relation to the selection of Urdu language now, is whether the Pakistanis would pay due attention to its development. Urdu is claimed by the West Pakistanis as their language. Thus, half of the problem is solved. Urdu is also known and spoken by the urban population in most of the districts of East Pakistan. Yet it is almost a foreign language to the whole of East Pakistan's rural population. Most certainly, Urdu is not the language of East Pakistan, wherein more than half of Pakistanis reside. Above all, this is absolutely immaterial whether or not Urdu is the language of East Pakistan when the whole of its Bengali-speaking population is bitterly against its elevation to the status of National language. This is a fact, anybody likes it or not. And this is due to a variety of reasons that the Bengali-speaking Pakistanis do not openly and boldly adopt this attitude. Yet, they have very suppressedly given vent to such of their feelings in various ways. However, just like anywhere else, masses follow intelligentsia in East Pakistan too. And the intelligentsia in East Pakistan can mainly be divided, in respect of the point under discussion, into three different groups.

Before we proceed further, I would like my readers to take a note of the fact that Bengali-speaking Pakistanis know it for certain that their language — Bengali — cannot be elevated to the status of our National language. Consequently, two factors — majority of Bengali-speaking Pakistanis in the country and their helplessness to adopt their language as National language — very naturally cause irritation in their minds.

And it does not end here: certain other factors increase this irritation and make East Pakistanis somewhat restless. Yet, they behave very honourably; but appear to West Pakistanis different from what they in fact are. That is partly the result of misunderstanding and partly of the misrepresentation of East Pakistanis' views by some crooks.

Out of the three above-mentioned groups one is the soul, while the remaining two owe even their very existence to it. Fortunately, this group has overwhelmingly the largest following and consists of the cream of East Pakistan; they are honest and sensible; they are sympathetic towards our downtrodden East Pakistani brethren. They oppose the elevation of Urdu, but they are neither against Urdu nor against its speakers. They have very sound as well as patriotic reasons for their opposition to Urdu's elevation. If one tries to understand their viewpoint, after removing the thick curtain of bigotry, narrow-mindedness, prejudice and provincialism from one's own eyes, one cannot help appreciating their stand.

There are various reasons for their opposing the elevation of Urdu; but I will discuss here the two most important ones only. This is a fact that East Pakistani Muslims are far poorer than their West Pakistani brethren; indeed, a good number of them live under sub-human conditions. Everybody knows that poverty is the curse of all curses. And our East Pakistani brethren have been suffering from this curse for almost the last two centuries. After the establishment of Pakistan they entered, with great hope and confidence, the vast field of struggles for the amelioration of their lot. They are hard working; they are painstaking; they are mentally brilliant, yet, they suffer even today from the various man-made and man-created handicaps. Nevertheless, undaunted they want to establish themselves in every walk of life. Their greatest trouble today is that East Pakistan is unindustrialized, yet one of the most thickly populated areas of the world. Look at their misfortune! Life is very hard and even earning square meals a day is a problem therein. Things are quite different in West Pakistan, which also accommodates the Central Government, and whose people avail of the facilities of employment offered by Central Government Offices. East Pakistanis cover over a thousand miles across a foreign land in order to avail of

the facilities of employment available in West Pakistan. East Pakistanis should have been in the Central Government Offices according to their ratio of population; but since Muslim Bengalis had almost no representation on the pre-partitioned Government of India's Central Secretariat, they accordingly happen today also short of their due ratio. Central Government Offices and private establishments are the most important source of employment for Pakistanis. And these jobs have far greater attraction for East Pakistanis for obvious reasons. East Pakistanis, belonging to the group we are discussing, naturally desire that our brethren should be duly represented in all the Central Government Establishments. This is mainly due to economic reasons. But they, however, know that they will have to fight tooth and nail for their just rights, because unscrupulous persons, who are already entrenched in government offices, would throw the filth of their own provincialism on Bengalis. And it always so happens, when anybody asks for his rights.

Thus, our East Pakistani brethren are faced with enough difficulties but they are fighting valiantly in the hope of overcoming them all in the long-run. It should be noted that they have not given up hope, and are, therefore, smilingly facing heavy odds. But if Urdu is made Pakistan's National language, it gives them a permanent headache. Their hopes for progress rest on the education of their children. And since Urdu is not the language of the Bengali-speaking Pakistanis, its elevation to national status would naturally make education comparatively difficult for their children, and easy for the children of Urdu-speaking minority of Pakistanis. Bengali-speaking students will have to pay especial attention to Urdu and devote much more time to its study than the Urdu-speaking ones would do. It is a great handicap, and will work as a drag on our East Pakistani brethren's progress. Such a drag on their progress appears all the more detrimental to their interest, because they will be running a race with West Pakistanis in certain walks of life. See Urdu-speaking Pakistanis are not only comparatively better established in other walks of life, but dominate Central Government Services too today, while their Bengali-speaking brethren are struggling hard to establish in various walks of life on one hand and to enter into the govern-

ment services on the other! Thus, it becomes clear to us that our Bengali-speaking brethren are handicapped and suffering even today, while their Urdu-speaking counterparts are comparatively better off. Their today's backwardness is acceptable to our East Pakistani brethren, because their Urdu-speaking brethren are in no way responsible for that. What is not acceptable to them is that their progeny should be handicaped, as compared to the progeny of Urdu-speaking Pakistanis, so far as language problem is concerned. And this was mainly to counteract the disadvantage of the Bengali-speaking students that the East Bengal Education System Reconstruction Committee had recommended in its report to the government that with the compulsory teaching of Urdu from Class VI to Bengali-speaking students, teaching of Bengali from the same class be made compulsory for non-Bengali-speaking students as well. This recommendation, no doubt, amounts to ask for amputating the leg of a man running a race with the one legged one; yet the same is a necessity under the prevailing circumstances. Notwithstanding the aforesaid step, besides certain other facilities accorded to Bengalis with a view to compensate them, the handicap is bound to affect their studies; consequently, their careers.

Is it not pathetic that, notwithstanding Bengali-speaking Pakistanis' majority in Pakistan, their position remains as much handicapped, so far as the problem of their medium of instruction is concerned, as it was in pre-partitioned days? English was then their headache, and they had to compete with the English-speaking people. By elevating Urdu to the status of National language, it is today made their headache, because they will have to compete with the Urdu-speaking people. Bengali Muslims, like every other Indian, were in the grip of British tyrants before partition, and willy-nilly English language was learnt by them. Yet, there was then the consolation of getting rid of the tyrant and his language one day; but things are quite different today. There exists the National Government, and Urdu will become the National language; consequently, cherishing a hope of ever getting rid of them both is not in the least desirable. Thus, independence means nothing in this respect to East Pakistanis. Handcuffs remain handcuffs, whether they are made of gold or of iron.

Since elevation of Bengali language is out of question, while Arabic appears to our East Pakistani brethren as the ideal language to become the National language of Pakistan, opposition to Urdu's elevation gets deeper and deeper roots in the minds of East Pakistanis, belonging to the group under discussion. In the adoption of Arabic East Pakistanis see the complete elimination of their difficulty of competing with the Urdu-speaking Pakistanis from a handicapped position, because Arabic is equally foreign to all. Moreover, adoption of Arabic, as the National language of Pakistan, brings Pakistanis nearest to their ideal — Islamic State. Above all, East Pakistanis consider it an honour, and it gives them great pleasure even to sacrifice their language — Bengali —, to learn Arabic as their National language. The more the chances of the imposition of a foreign language on them become bright the more East Pakistanis feel inclined towards Arabic, because if they are to learn a foreign language, they want, that language should be none but Arabic, which would not only work as a soothing balm, according to them, for all their lingual troubles but would also bring many other advantages in its train. Thus, Arabic has become their most favourite, for it eliminates all the genuine fears of East Pakistanis. Then, Arabic not only weighs far heavier against Urdu, even from the point of view of arguments Urdu's supporters advance in support of their favourite and against Bengali, but also befits ideally to the ideal Pakistan stands for.

Second group consists of our East Pakistani Hindu brothers. Their opposition to Urdu should be appreciated. Since they had been dominating over Bengali Muslims because of the blackest manoeuvrings of the British conspirators, Bengali language, as we have already seen, accepted more and more Hindu influence. Muslims or anything Muslim had ultimately become synonym of poverty and backwardness to Hindu Bengalis. As such, it is not easy for them to accept today a language like Urdu as their language in the land, wherein superfluously Sanskritized Bengali reigned supreme till yesterday. These Hindu Bengalis consider it their misfortune that Urdu is being imposed on them, while the same is being ousted by Hindi even from Hyderabad (Deccan) where it had been in dominance till yesterday. Acceptance of Urdu aside, injection of Muslim

influence into Bengali will not easily be approved of by the Bengali Hindus. Just as Bharati Muslims cannot directly oppose the imposition of Hindi on Bharat, East Pakistani Hindus can, in the likewise manner, not oppose Urdu's imposition on Pakistan. Just as Muslims in Bharat are apt to join hands with Hindus opposing Hindi or supporting Urdu, Hindus in East Pakistan join hands with those Muslims who oppose Urdu and support Bengali. Nevertheless they are as helpless and harmless in this respect as Muslims in Bharat.

Third group consists of a handful of persons. All the disruptive elements have welded themselves into a group, and have also managed to win over some fools in order to use them as pawns. They look, according to their respective original labels, for the strings of discord in order to create chaos in the country. Since language issue is like one of the ailing veins of the people, they touch it the way they can. Their aim is none else but chaos and anarchy. Whenever feelings of the people run high due to language controversy, this group gets a chance to work for its nefarious ends by fanning the fire of people's sentiments. It has nothing to do with language issue; it is neither interested in, nor opposed to, any language. Yet so long as the problem of our National language is not sensibly solved, the controversy will remain as the most pliable tool in the hands of this group of human enemies. By keeping the language issue hanging fire, our government invites chaos and anarchy in the country.

So, we come to the conclusion that all the East Pakistanis, barring the microscopic minority of the non-Bengali-speaking ones, are opposed to the elevation of Urdu; but the motive of each group is radically different from that of the other. Nevertheless, difference in motive does not make any change in the situation so far as it affects the adoption of Urdu. No doubt, first group is the mainstay of Urdu's opposition, while the remaining two survive on it. But since fear and suspicion of the first group are genuine, and calculations correct, Bengalis' opposition to Urdu's elevation cannot possibly die even with the march of time. In fact, time factor will work as fuel, if Urdu is imposed as National language. We can, therefore, conclude that forty-five million Bengali-speaking East Pakistanis would flatly refuse to the last man to accept Urdu as the vehicle of their thought.

Consequently, the question of elevating Urdu to some heights even within Pakistan does not arise.

Since Urdu had been tipped to become the National language of Pakistan, its position amongst the small community of World National Languages has been slightly different from that of Bengali. Nevertheless, Urdu stands today on exactly the same footing Bengali does. Moreover, its position in the long-run will become as untenable as that of Bengali, even if all the Pakistanis accept and work whole-heartedly for its progress. Pakistanis cannot avoid, and will ultimately find themselves caught in, the net of One World Government, which is bound to deprive them gradually of Urdu, like Bengali. Adoption of Urdu or Bengali, with a view to jump the hurdle of lingual unification of mankind after the establishment of One World Government, does not make any difference. Both are equally incapable to serve that purpose.

SECTION IV

Arabic as National Language of Pakistan

Arabic too, like Bengali and Urdu, is capable to become the National language of Pakistan. Now the same old question arises as to whether the adoption of Arabic, from the point of view of benefits, is worth spending the time, labour and money on it in order to learn and elevate it to the heights Pakistanis' requirements would demand. We will scrutinize its adoption from the short as well as long-term viewpoints.

Let us first study its position from the short-term viewpoint. The most important factor in relation to the selection of Arabic language now is whether Pakistanis would, or would not, pay due attention to learn and develop it. Technically speaking, Arabic is a foreign language to Pakistanis. It is, indeed, neither spoken in any part of East or West Pakistan nor can it in any way be called the language of Pakistan. Nevertheless, some Pakistanis are well-versed in Arabic and they are almost evenly spread all over the country. In addition to that, Arabic occupies the most venerable position in the

mind of every Muslim for the reasons already discussed in one of the previous chapters. Not only that, but every Muslim honestly and ardently desires to learn Arabic; he repents at one or the other stage of his life, in case he does not succeed in it. It is this reverence for Arabic in the mind of every individual Muslim on one hand, and his desire to learn it on the other, which guarantee Arabic's acceptance by Pakistanis as their National language.

This is absolutely immaterial from the practical point of view whether we know Arabic today or not. What is most important, and also counts most, in this respect, is our mental inclination towards the Arabic language. In our case, we, as Muslims, are not only mentally inclined towards Arabic but have strong spiritual affiliations with it. As against such a closeness with Arabic, in spite of the fact that we do not know it, say, we know a language but do not want to continue with it; such a language in the practical sense no longer remains our language. Case of English language *versus* our choice for a National language can be quoted, in this respect, as a living example. English is not only known and spoken by our intelligentsia, but is quite popular amongst them. Moreover, it is serving our purpose quite nicely as the language of our offices on one hand and in its capacity as the most popular international language on the other. Above all, no language can compete with English today in certain respects; yet, we cannot adopt it as our National language for a number of weighty reasons.

English is not only known and spoken in Bharat by a far far greater number of Bharatis in comparison with Pakistanis, but is serving them several times more than us; yet, it has not been made the National language of that country. Honour of National language has therein been given to Hindi, which is in no way a match for English; yet, its selection is very correct. What makes this selection still strikingly sweeping is that Hindi is the language of eighty million Bharatis, living within a certain area, while English is the most reliable vehicle of thought of Bharati intelligentsia, living in all the four corners of that country — larger in area and greater in population. How stupendous a task Bharati Government has taken upon herself

by deciding to make Hindi the vehicle of thought of her three hundred and fifty million people ! See the courage of Bharati Government, and the determination of its leaders, in shouldering such an onerous responsibility ! Now think of the time, labour and money required for the elevation of Hindi to become the vehicle of thought of all the Bharatis, and the degree of Hindi's success to become the medium of instruction within fifteen years ! This huge expenditure is meant for the real enthronement of Hindi. Now think of the loss to Bharat in terms of time, labour and money, besides various other botherations, as a direct result of the decision for the dethronement of English ! And yes, in spite of all this colossal expenditure for the enthronement of Hindi, and loss because of the dethronement of English, Bharatis will have to rely on English for their dealings with each and every nation of the world, for Hindi is not known beyond their frontiers, while English can serve them everywhere. Nevertheless, replacement of English with Hindi in Bharat is essential for the fulfilment of Hindus' aspirations.

Take the case of Israel. This state is situated in the Arabic-speaking area of the world. Local Israelites' language is Arabic. Its whole population consists of people, speaking various languages. Israeli State has illegitimately been given birth jointly by the English-speaking world. Yet Israeli Government adopted Hebrew as her National language. How many Israeli Jews know Hebrew and how many speak it ? It is a dead language. But look at the admirable courage and determination of the Jews to adopt it as their National language. They have preferred a thorny way over that of the flowery one. They could adopt any language as national, and that would have been far more beneficial from a number of angles, while the adoption of Hebrew is an obvious disadvantage to them. Yet, they did not care for anything, and gave vent to their suppressed religious feelings by adopting Hebrew as their National language.

So we come to the conclusion that it is definitely something, other than the mere knowing or speaking of a language, which is the determining factor in the adoption of a language as national. Consequently, the handicap of not knowing, or not speaking a language, should not necessarily stand in the way

of the adoption of a language by a nation. Indeed, reverential feelings of a nation towards a language, particularly due to religious considerations, are singularly the most weighty factor. Selection of a language for elevation to national status usually depends upon the degree of affiliation it has with the religion, history and culture of the peoples, as is evident from the above-cited cases of Bharat and Israel. That is a lesson for Pakistanis. Self-respecting individuals become courageous at least when they see others behaving that way.

If two hundred and seventy million Bharatis, not knowing Hindi, can be taken for granted to learn, own and work for the progress of a language, belonging to eighty million of their countrymen, why can't the eighty million Pakistanis be taken for granted to learn, own and work for the progress of Arabic? Mind you, every Muslim most reverentially look upon Arabic, while Bharatis of certain parts of that country most bitterly oppose Hindi! If a language like Hindi can confidently be imposed on more than three times the number of Pakistanis in Bharat, where remains any room for doubt, in anybody's mind about the success of Arabic after its most willing adoption by eighty million Pakistanis, on the ground that it is neither known nor spoken in Pakistan?

Adoration for Arabic language in the minds of Muslim masses all over the world is exclusively due to its affiliation with their religion — Islam. This single factor is so strong and binding that Muslims do not at all consider Arabic a foreign language, in spite of the fact that they do not know it. Accordingly, Muslim masses in Pakistan would heartily welcome Arabic as their National language to the last man, bearing nothing in mind but the fact that it is the language of their religion. Affiliation of Arabic with Islam is more than enough for our masses; but in case, other benefits, which Arabic would bring in its train, are also explained to them, they would never and never take rest unless Arabic is declared their National language. Masses are always guided by intelligentsia. Whatever the reasons, intelligentsia, together with masses, is solidly behind Arabic like one man in East Pakistan. In West Pakistan masses are most certainly behind Arabic, but intelligentsia in this part of Pakistan is divided into various groups for a variety of reasons. Nevertheless, it should be noted that

none of them is against Arabic; yet, some of them support Urdu for its elevation to the status of National language.

There is a group of Pakistanis which supports Urdu simply because the same is its years' old stand. Another group gives its support to Urdu, because it is bitterly against the British as well as anything belonging to that nation; in its support to Urdu, this group sees the expeditious replacement of English with Urdu as Pakistan's official language. There is a group which supports Urdu even against its will, because it doubts the declared intentions of our National Government. This group thinks that the Government wants to continue with English and has no intention to part with it. And adoption of Arabic, according to this group, would be a subterfuge for the Government, because Arabic would need time while Urdu was almost ready to take over. Another group supports Urdu today; yet, it feels strong to replace it with Arabic at a later stage. Another group supports Urdu, because it thinks that Arabic would not become our language even in a century. According to this group, Arabic was very difficult to learn. Nevertheless, West Pakistan is not devoid of Pakistanis, even from amongst the intelligentsia, who support Arabic. Now even if the dissident groups are left out, we can safely say that Pakistani Muslims are overwhelmingly behind Arabic. We can, therefore, very confidently conclude that Pakistanis are ready to adopt, and work for the progress of, Arabic as their National language. Thus, we see that Arabic has crossed the hurdle, Bengali as well as Urdu could not.

Before we assess, the way Arabic would fare One World Government, and ultimately the onslaught of the process of lingual unification of mankind, I would like my readers to take a note of a few factors, which will place us, with Arabic as our National language, in a much better and stronger position to face the threat of change to our language. Arabic occupies a very important position amongst the small community of World National Languages even today. From another angle, Arabic occupies a position, which no other language does: it is the National as well as Official language of the largest number of sovereign and independent states. So, this honour is no less important for Arabic and also for its speakers that it

is today a great source of unity for a number of politically distinct nations.

In view of the above, we would not be working against time by adopting Arabic as our National language, because we would, that way, not be making any addition in the number of World National Languages. We, on the other hand, would, that way, be helping the process of decrease in the number of languages on one hand, and strengthening the position of one of the existing World National Languages on the other. And mind you, that language — Arabic — is already strong, while our adoption would make it stronger! Arabic is already a language of great capabilities, while its adoption by a budding nation of eighty millions, like ours, is bound to result in its further and greater progress. Moreover, adoption of Arabic by Pakistanis would amount to their having made a unique contribution towards the working of a natural phenomenon — decrease in the number of languages — because such a line of action will be the reverse of what their very creation, as a sovereign nation, should have resulted in. Their creation had increased the number of political units by one, while their choice for Arabic would amount to their working for unification.

The factor, which should even today give us great hope and confidence to, at least, face, if not jump, the hurdle of One World Government, and ultimately that of the process of lingual unification, is that the whole of Muslim World — number of heads can possibly not be assessed today — would by then be owning, if not speaking, Arabic as its National language, like one man. It must be noted here that the adoption of Arabic by Pakistanis, as their National language, will electrify the whole of Muslim World; consequently, one Muslim nation after the other is bound to follow Pakistan's example. Public opinion in all the Muslim countries would force their respective governments to adopt Arabic as their National language. Moreover, by the time final stage for the selection of one language for One World Government is reached, Arabic would have become the National language of Muslims all over the world, while real significance of the Quran, and the idea to benefit from it, would most probably have dawned upon mankind. Consequently, supporters of Arabic language from

amongst the non-Arabic-speaking peoples would come forward. Above all, if Arabic, in its capacity as the National language of over a dozen Muslim States from one side, and as the vehicle of thought of a great multitude of people from the other, cannot survive the last and the strongest blow of the process of lingual unification, which — language — else can save us from the botheration of changing our language at such a time?

There are certain other factors which would further strengthen the case of Arabic for its adoption as our National language; I would discuss them in the following pages. At this stage too we can satisfy ourselves, so far as the fear of change in our National language, even after the adoption of Arabic, is concerned, by understanding that united we — Muslims — may stand, while disunited we must fall.

SECTION V

Summing-up Chapter XVII

There are three top-most important factors which no nation can, at least, today afford to ignore before making a selection of her National language, if she has none already. Then, top-most amongst those three is the acceptance of a language by a nation. The second in importance is the position of the proposed language to serve its speakers in the long run; and the third, its capability. Thorough scrutiny of the case of each one of the candidate languages, bearing the three above-mentioned factors in mind, should be made; the one, thus topping the others, should without any hesitation be accepted, if maximum of benefits and minimum of botherations are to be had.

We have made a pretty thorough examination of the three candidates — Urdu, Bengali and Arabic — from the point of view of the three above-mentioned factors for the elevation of one to the status of our National language. We have drawn our conclusions, and have arrived at decisions, in the light of our findings separately in each case. Besides viewing the position of the three languages from the three top-most important angles,

we have concurrently studied the same from certain other relevant angles as well. Our ultimate decision is now clear to us. Moreover, since Bengali and Urdu both have remained far far behind Arabic in their race for elevation to the status of our National language, there is no hope for anyone of the two even coming nearer to Arabic, if a comparative study of the three languages is made, with a view to further assess the value and importance of each one by counting, one by one, the advantages and disadvantages accruing to the Pakistanis after the selection has been made. Nevertheless, it is desirable to do that, and see what comes out of it.

This is neither possible nor desirable to count all the advantages and disadvantages which will accrue to the Pakistanis after the adoption of anyone of the three languages. I would, therefore, make an effort to count only the important ones.

If Bengali is adopted, its speakers would be satisfied, while bickering in the minds of all the non-Bengali-speaking Pakistanis would continue till such time that the decision is declared null and void. As against this, if Urdu is adopted, West Pakistanis would be satisfied, while bickering in the minds of Bengali-speaking Pakistanis would continue. Net result of the adoption of either of the two will be that the nation will remain divided; human enemies would benefit and the attention of our people would be diverted into destructive channels. What is most undesirable, and should at all cost be avoided, will thus materialize, because adoption of either of the two — Urdu or Bengali — would cause immeasurable bitterness between the East and West Pakistanis. Prevalence of the feelings of antagonism amongst Pakistanis is most detrimental to their interest from all angles. Is not elimination of the very cause of friction in this respect essential ?

If Arabic is adopted, both Bengali as well as non-Bengali-speaking Pakistanis will have no cause for developing any ill-will against each other for obvious reasons. This will be the first yet no less important a shower of benefits as a result of the adoption of Arabic that the very cause of friction will completely be eliminated from the minds of the East and West Pakistanis. Thus, the very adoption of Arabic will work as

a new and stronger foundation of understanding between the two wings of Pakistan as against the foundation of disunity and antagonism, which would otherwise be laid on the question of National language. Since adoption of Arabic removes a bone of contention, it should gain more and more popularity with the march of time. Those few Pakistanis, who oppose Arabic's adoption in an informal way today for technical reasons, are bound to support it as soon as it is adopted. They cannot remain indifferent towards it even for a few months, nay for a few days. The time is bound to come within a few days after its adoption when Pakistanis would stand behind Arabic like one man, particularly because the benefits, Arabic is capable to bestow, and our people are incapable to imagine in advance, will come before their eyes in the form of realities. Adoption of Arabic would unfold many things which are obscure to, nay hidden from, us today.

So, adoption of Arabic in preference to Urdu as well as Bengali is most desirable from the above angle.

If Urdu is adopted, Bengali-speaking Pakistanis would like their language taught to non-Bengali-speaking students as well, at least, in East Pakistan, as already seen. Adoption of Urdu creates an unnatural situation. Naturally, East Pakistanis would like to be compensated, at least partially, for their abstaining from the use of their majority position in favour of their own language. Such a demand of the East Pakistanis is very reasonable and has got to be acceded to by others. So far the unnatural situation has, however, been dealt with, at least partially, in a satisfactory way by acceding to another unnatural demand. But complications, this unnatural arrangement would give rise to, appear insurmountable to me.

Think of the difficulties of a Bengali-speaking student! His mother-tongue is Bengali; he learns his language first. Then, he learns Urdu as his National language. He learns English till such time that it is replaced with the National language of Pakistan. No student would, under any circumstances, be able to avoid English at least till that time, because English is the medium of instruction as well as the language of Pakistan Government, besides its strong position as an international language. Then, he will learn Arabic, if he wants

to understand his religion. Thus, a Bengali-speaking student learns four languages and becomes a linguist. But if unfortunately, a Pushto or Sindhi-speaking Pakistani starts his studies in East Pakistan, he will learn his mother-tongue — Pushto or Sindhi as the case may be — Bengali as the language of East Pakistan, Urdu as National language, English as the medium of instruction as well as Pakistan's official language and Arabic as the language of his religion. Thus, he will learn five languages. Moreover, every Pushto, Sindhi or any other vernacular speaking Pakistani student will learn four languages — his mother-tongue, Urdu, English and Arabic — even if he gets education anywhere in West Pakistan. It is only the Urdu-speaking minority of Pakistan, which will learn the minimum number of languages as compared to all other Pakistanis. And mind you, that minimum number too is three! It is so in the case of Urdu-speaking students because their mother-tongue is Urdu. They will, therefore, learn two more languages — English and Arabic. But in case an Urdu-speaking Pakistani happens to be in East Pakistan, he too, in that case, will learn four languages like his counterpart Bengali.

Think of the time, labour and money every Pakistani student will perforce spend on learning so many languages! Also think from what class and in what order will he start studying all these languages, particularly when taxing the mind of a child of six to eleven years with a language other than his mother-tongue is considered unsound by Educational Experts all over the world! This will be an absolutely unnecessary, yet killing, burden upon our students that the learning of all these languages is made compulsory for them. It is needless to say that such an arrangement is bound to affect not only the studies but also the health of every student. No student would be able to devote due time to his especial subject or subjects. Such an arrangement, if at all made, would amount to a complete mess, and will have the support of lunatics only.

One does smilingly face heavy odds, and bear hardships, in the hope of a bright future, commensurable with the ordeal. But the greatest drawback of the above arrangement is that the situation, so far as the necessity of learning so many languages

goes, cannot be changed in the foreseeable future. It may not last till eternity; but its continuance even for a period unassessable today is most detrimental to our national progress. Moreover, even if the reduction in the number of languages is made in some distant future, that may result in the elimination of one language for our non-Urdu-speaking countrymen after Urdu has become the mother-tongue of all Pakistanis. Mind you, that number would never be reduced any further even by one, because our National language will remain Urdu, religious Arabic and international English or some other else. Since Urdu cannot become the language of our religion, nor can Arabic or Urdu become international, learning of three languages will thus remain essential for Pakistanis. And this number will be besides the additions of European or Muslim countries' languages, which many of our countrymen would desire to learn for one reason or the other

In case Bengali is adopted, non-Bengali-speaking Pakistanis will likewise have to be compensated for various weighty reasons. The result in this case too will exactly be the same mess, which results after the adoption of Urdu.

Say, we adopt Arabic. Its first advantage would be that Bengali-speaking Pakistanis would learn Arabic in its dual capacity — national as well as religious language — in their mother-tongue, Urdu-speaking in theirs, Pushto-speaking in theirs and Sindhi-speaking in theirs. Thus, every Pakistani, irrespective of his mother-tongue, will be spared of the botheration and agony of learning Urdu or Bengali or both in addition to Arabic. All the Pakistanis, whether they speak Urdu, or Bengali, or Pushto, or Sindhi, or any other vernacular, would learn only three languages soon after the adoption of Arabic. This number is also high; but, there is the satisfaction that all the Pakistanis stand on exactly the same footing so far as the number and also any other handicap in this respect, are concerned. There will remain no room for grumble by any section of Pakistanis for obvious reasons. Above all, reduction in this number can very justifiably be expected within a short period.

Adoption of Arabic by Pakistan would change its world position; it will become further popular and gain further

prestige in all the countries and amongst all peoples. In case, all other Muslim countries immediately follow in Pakistan's footstep, the position of Arabic will go through a radical change. But even without that, it will not remain weak. Sooner or later Arabic will assume, for a variety of reasons, international position in the sense that it will serve us in our international dealings as well. In fact, this will be entirely upto the speakers of Arabic to get their language a real international status. That can be earned as soon as they want it. All Muslim countries may or may not immediately adopt Arabic as their National language, but world Muslim population would solidly stand behind it. Arabic would very soon replace English as the language of our offices as well as the medium of instruction. Thus, the absolute necessity of learning English because of its so-called indispensable position as the language of our offices as well as the medium of instruction, besides its international importance, would be eliminated. Replacement of English with Arabic in all the above positions means elimination of one language from the number of three. Thus, that number is reduced to two.

It is quite relevant to state here that no language, not even Urdu or Bengali, can become the mother-tongue of all Pakistanis within as short a period as Arabic can. There are people who even today ardently desire to make Arabic the mother-tongue of their children; but they feel helpless because of various reasons; most important being that the speaker of Arabic pulls rickshaw or lives on alms in our country. He is not acceptable to any office even as a petty clerk. But the radical change in the status of Arabic in Pakistan is bound to result in a miraculous change in the mother-tongue of Pakistanis. I will record many weighty arguments later on in support of this conclusion. The fact of Arabic becoming the mother-tongue of Pakistanis means elimination of one language from the remaining number of two. This is how the number is reduced to one only.

Thus, we see Arabic emerging as an international language at least for us. Then, it emerges as the language of our offices as well as the medium of instruction in lieu of English. The penetration of Arabic does not end here; it emerges as the mother-tongue of Pakistanis by replacing various local languages. All that means

Arabic will be serving our national, international and religious requirements. Which, in other words, means Pakistanis will fully be served in all walks of life by their mother-tongue — Arabic. This is how the number of three languages is reduced to one — the barest minimum.

No doubt, all that needs time; but the conclusion we have arrived at, in advance, will turn into a reality one day if we adopt Arabic. Nothing comes like a thud. Yet this will be no less than a thud if a majority of Pakistani students, like their British and American counterparts, study only one language — their mother tongue — within two decades, and if that language serves all their purposes. As against this, there is not even the slightest hope of Pakistanis ever studying less than three languages, if Urdu or Bengali is adopted as our National language.

So, adoption of Arabic in preference to Urdu as well as Bengali is most desirable from the above angle as well.

Since Pakistanis would remain sharply divided after the adoption of Urdu or Bengali as their National language, they would never be able to put up a united front in favour of their demand for the replacement of English with their National language. Not only that, but the Government too would continue finding herself in an awkward situation, so far as the question of the replacement of English goes, because of a dangerous sort of division amongst Pakistanis. Ultimate result of all that would most probably be that English would continue gaining popularity, as it did during the last six years, while its replacement would remain as baffling for the Government and problematical for public as it is today. Thus, the real aim of Pakistanis to replace English with their National language would remain unfulfilled; God alone knows for how long the same situation will persist. Meanwhile, the poison, English language is pregnant with, will continue spoilling the minds, and ruining the lives, of our boys and girls.

If Arabic is adopted, Pakistanis would stand like a rock behind their demand for the replacement of English. Since this decision will cause no rift amongst Pakistanis, our Government too will feel bold to go ahead with the replacement

business. And in case, the Government is not sincere about the replacement of English, as is alleged, she will have to become sincere. Public opinion will make her bow and replace English with Arabic within a reasonable time. To be frank, this replacement business will depend upon the degree of public pressure brought to bear upon the Government. The Government is after all a National Government; she cannot afford to ignore the united demand of her people. No National Government can go against the expressed will of her united people.

Adoption of Arabic will benefit Pakistanis from what the language contains. In case, it does not help our people improve morally, it would certainly not take them towards further degeneration. Language plays no less important a part in the mental development of its speakers. Every language represents the culture and civilization of its speakers. By adopting Arabic, we come at least nearer to the culture and civilization it represents, while our continuance with English takes us further towards Western culture and civilization, crux of which is exploitation of the weak and self-destruction through wine, gambling, and adultery. Control over the forces of nature means absolutely nothing, if one loses control over oneself. Such a progress, indeed, amounts to retrogression.

So, adoption of Arabic in preference to Urdu as well as Bengali is most desirable from the above angle as well.

If Urdu or Bengali is adopted, Pakistan alone would bear the burden of working and spending for its progress, because it will be the language of none else but Pakistanis. Pakistanis' position in that case will be like that of Bharatis and Israelites, because they too are working and spending single handed for the progress of their respective languages. This is a great handicap, particularly today, when every bit of human energy as well as money are required for the various pressing requirements. However, besides translating innumerable books on hundreds of subjects into our National language, we would be spending a lot of money on translating scientific papers and bulletins, issued almost daily in the languages advanced research work is being conducted. Yet, there will be a limited market for all the books and papers which will be written or translated into our National language, because they would

neither be read nor understood outside our country. Then, our position in the United Nations will continue to be as hopeless as it is today, so far as the recording of its proceedings, and the exercise of our right to address that body, in our National language goes.

If we adopt Arabic, we will not be required to work for its progress in order to bring it to the level it becomes the language of our offices on one hand, and medium of instruction on the other. It is already serving the Arab countries in both these capacities. Thus, we can concentrate exclusively on learning it. The whole of Arabic-speaking world would most willingly agree to work jointly and even share the expenditure for the further progress of Arabic. Thousands of books on hundreds of subjects have already been translated into Arabic from various languages, while for the further translation of books as well as papers and bulletins all the Arabic-speaking peoples can co-operate and share expenditure. And even if Pakistan does that alone, the whole of Arabic-speaking, rather the Muslim world, would be the market for all such books. In fact, Pakistan would be a great beneficiary of the labour and expenditure of the Arabic-speaking peoples so far as the translation of all the necessary books from foreign languages into Arabic is concerned. The most important as well as beneficial factor in this respect is that thousands and thousands of books, written in Arabic on hundreds of subjects, many of which have not seen the light of the sun, would become available to Pakistanis. This will be like finding a great treasure while going out for a stroll.

It would be an honour for the Pakistanis to represent their country, not only in the United Nations but at all other international gatherings, with Arabic as their National language, while the same would be a source of great strength and unique pleasure to the Arabic-speaking nations. It would be a double rather treble honour for the Pakistanis, and an occasion of great rejoicing, whenever Arabic is adopted as one of the official languages of the United Nations Organisation. And that moment cannot be postponed for long by those few controlling that organization, after the adoption of Arabic as the National language of Pakistan.

So, adoption of Arabic in preference to Urdu as well as Bengali is most desirable from the above angle as well.

Adoption of Urdu or Bengali would not in any way accelerate the pace of literacy in Pakistan. Even facilities for the teaching of Urdu in East Pakistan, and those of Bengali in West Pakistan, cannot as elaborately be provided by the Government as to make the learning of National language so common, cheap and attractive that the commonest of Pakistani should feel like learning it. Since Government will be all alone to work for the popularization of our National language, this may not happen even in a century that a poor Bengali, living in the remote corner of East Pakistan, would ever be able to learn Urdu, or a tribal Pathan, desiring to learn Bengali, would ever see the fruition of his desire. Finding a teacher of Bengali in tribal area will remain as difficult as finding an Urdu teacher in a remote corner of East Pakistan. Mind you, Pakistanis, belonging to countryside, need teachers, who want to teach them for no profit or reward. Purpose of such Pakistanis can be served only when teachers look for Bengali or Urdu learners, like a charity-giver looking for a charity-seeker. Without that, the pace of popularity of our National language will be very slow for a number of reasons, while the pace of literacy will be as slow as ever.

Adoption of Arabic not only abnormally accelerates the pace of literacy in our country but provides Arabic teachers of the calibre of charity-givers looking for charity-seekers. This may be noted in this connection that an honest Arabic teacher in the person of the *Imam* of local mosque can be found everywhere in East as well as in West Pakistan. These teachers will be available in tribal areas as well as in the remotest corners of East Pakistan. Then, Arabic-knowing *maulanas*, many of whom are rotting in cities, would spread into the country-side like wild fire. They will have double attraction to behave that way. In the first instance, they would earn a respectable living; and in the second, they would that way be strengthening their claim on paradise in the hereafter. That is more than enough for them to work and work zealously. Many religious and semi-religious organizations, and many of their zealous, honest and selfless workers, would devote all their energies to popularize and teach Arabic. It may be noted here that after the adoption of Arabic, its teaching as well as learning would become a great service to Islam in Pakistan; and our countrymen would duly realize that. All the religious

organizations and their workers are against English, against the poisonous influence of the West, against immorality and against all sorts of evils. They will get a unique chance to counteract all these influences through Quranic teachings by teaching Arabic to our people. Then, some of the political parties profess greater allegiance to Quran and Islam. They too would get a unique opportunity to work for the popularization of the teachings of Quran by teaching Arabic to Pakistanis. No sooner Arabic is adopted than many of the above-mentioned societies and parties would pool their resources of men and material and would work systematically for the propagation and teaching of Arabic. Many new organizations would crop up, while many individuals would dedicate their lives for the propagation and teaching of Arabic. And the help Arabic-speaking World would render in this respect would too be immeasurable. Above all, the attention of all the religious organizations and enthusiastic workers would thus be diverted into constructive channels.

So far we have noted only those forces, which exist today, and would go into action after the adoption of Arabic for its propagation and teaching like automatons. Our Government has not yet come in the picture. I think the private and voluntary arrangements for the propagation and teaching of Arabic would accomplish a lot; while addition of the vast resources of our Government for the same end, would result in unique achievements. I cannot describe how quickly Arabic would, that way, become the language of our masses. If thousands of Muslims in the Indo-Pakistan sub-continent could learn Arabic under the most humiliating conditions, and to face greater humiliations after the completion of their studies during the pre-partitioned days, there is no reason why Pakistanis should not learn Arabic today after it is made their National language. Mind you, learning of Arabic will not only be an honour and pleasure to every Pakistani after its adoption, but it will help them earn a decent living as well !

Even those of our countrymen, who are most callous towards education for any reason, would become literate in their enthusiasm to learn Arabic. And one of the greatest benefits of adopting Arabic will be that thousands of our countrymen,

who learn Quran by heart at the colossal cost of their career, yet read it like parrots, will understand it. Consequently, the benefit would be immeasurable. A new convert shows greater enthusiasm at least initially as a rule. Similarly, the new learners of Arabic are bound to dash towards Quran. And the religion of Mohammed (peace be on him) will attract them towards itself; consequently, the days of Muslims may change. And that change may start from Pakistan. Thus, it is only through Arabic and Arabic alone that the most indifferent attitude of many of our countrymen towards education can most successfully as well as beneficially be counteracted.

So, adoption of Arabic in preference to Urdu as well as Bengali is most desirable from the above angle as well.

This is due to a variety of reasons that our people have been getting more and more attracted towards the English language for the last six years. Consequently, its position has been getting strengthened every moment. This is a law of nature that once a process sets in, it is reversed with difficulty. Similarly, the popularity-trend of English had been set in motion by the British in the Indo-Pakistan sub-continent; whatever the reasons, it did not go into the reverse after we gained independence. It rather attained greater speed. Think of the long span of time, Muslims resisted learning English to their great detriment ! It was due to the working of innumerable forces that a few Muslims in the whole of Indo-Pakistan sub-continent learnt English till three decades back. Muslims got ruined at the hands of British, while Hindus were pushed ahead, but the former did not agree to learn Britishers' language — English. Besides other factors for Muslims' not learning English, the most important one was that the British had ruined them in the real sense of the word. Naturally, Muslims hated the British most. Muslims' opposition to English amounted to the manifestation of one trend in their attitude. Mind you, just as it was then a great problem to make them agreeable to learn English, detracting them from English is another today. They were, during the first phase, behaving in one way, while they are behaving today in just the opposite. However, we have briefly noted the reasons for their first attitude; now we will discuss those for the present one.

Time is the greatest healer; and human memory is proverbially short. Yet, so long as British domination over India continued, Muslims felt bitter of them, because their presence, as the rulers of India, reminded them of British treacheries. But the march of time, ever since we attained independence, has been erasing the blackest of British crimes from the minds of our people. Moreover, since Muslims fell into the fire from the frying-pan after independence, even the most treacherous and tyrannical British administration of India started appearing to our unsophisticated and ruined people as a blessing. And since past always appears all-good, while present all-bad, our people are coming towards what they would not have come even in a century had the British domination continued. Then, the national toadies and their sons and grandsons, together with their disciples, are there to work for the British and their language even today. All this was a preface. What I want to say is that the spine of the popularity-trend of English will most probably never be broken by Urdu or Bengali, if either of them is adopted as our National language. English language has various stormy forces at its back; strongest of them all is the Western way of living. This factor alone once dazzles the eyes of every onlooker. As such, most of our educated people get lost when they see this light of darkness. And since Urdu as well as Bengali have no such forces at their backs, they will not succeed in ousting English to the desirable extent. Thus, adoption of either of them would not serve the purpose, we aim at, nor would we ever be able to falsify the claim of the protagonists of English to the effect that it has become indispensable to us. After all, wood never cuts iron.

Iron cuts iron. Arabic language, like English, has various stormy forces at its back; strongest of them all for Pakistanis is that of their religion. This force is dazzling intrinsically; although it is not even dazzling the eyes of its believers today; yet the weak flicker of Pakistanis' faith in their religion will get strengthened from the adoption of Arabic. It will certainly not prove, at least initially, as dazzling as it should, and as it is required in order to counteract the dazzlement of the Western way of living. Nevertheless, this force, with the help of many others, would most certainly sooner or later break the

spine of the popularity-trend of English. Somebody may tauntingly say here that English was fast gaining ground in the Arabic-speaking world. That is true; I would refer here to what I have already said : namely, a new convert has greater enthusiasm. To that, I may add here that an old convert gets lethargic. Arabic-speaking peoples do not hold their language in reverence; for them it is just like the language of any other people; but non-Arabic-speaking Muslims have exceptionally great reverence for that language. Arabs live and die in Mecca and Medina just as Muslims do anywhere else. Can the feelings of non-Arab Muslims towards the two holy cities be compared with those of the Arabs; the former consider it a unique honour and long to die on the sacred soil of these cities ? Medinite as well as Makki Arabs care little for any place in their respective cities while a Muslim, belonging to any part of the world, would feel honoured to kiss and touch with his eyes the dust of Medina as well as Mecca. Leave everything; Arabs pay scant respect to Quran by manners; but no non-Arab Muslim can even think of witnessing such a thing, not to speak of doing that himself. There is always darkness, as a rule, underneath a lamp. A man having always lived in a palace does not even care for any of its facilities; but if a hut or house-dweller gets a chance to live therein, he is bound to behave differently in the sense that he would value everything provided in it. Same is the case here. If Pakistanis learn Arabic as their National language, they are bound to come nearer to their religion. Replacing of English is nothing, they would accomplish many things. Ultimately, the light of darkness too would not have any dazzling effect on them. Everything needs time; yet Arabic takes lesser time for greater accomplishments with the minimum of efforts.

So, adoption of Arabic in preference to Urdu as well as Bengali is most desirable from the above angle as well.

In an age when human contact is taking place on a scale unimagined of even by our preceding generation, and when thousands of foreigners pass through our country, while we meet hundreds of them every day, how low and embarrassing it appears that we talk to all of them in one foreign language

or the other. As against this, how elated some feel, and sorry others, when they see us talking to them in Western languages. Mind you, our speaking with them in English reminds them of the days of British supremacy and domination over us! They see us as much lingually enslaved today as we were prior to the end of our political slavery. The greatest tragedy in this respect is that this situation will not change in the slightest degree, in case we adopt Urdu or Bengali as our National language. Which means, whether we go to any country or anybody comes to our country, we will continue talking with foreigners in one or the other foreign language. And yes, if any of our countryman happens to see the country-side of a foreign country, or he desires to talk to the common men in its city, he will have to know the language of that country otherwise he can neither talk to that country's urban nor rural populace. Such a helpless will continue to remain the position of our educated countrymen. Thus, our National language would serve us nowhere, so far as our intercourse through it, with the rest of mankind in any part of the world, is concerned. Our adoption of Urdu or Bengali, in view of the afore-said, amounts to our behaving like the frog of a well, while living in a sea.

Since we are neither politically powerful, nor abnormally important in any other respect, a few foreigners may learn our language, considering it an object of curio. Nevertheless, people take pleasure in building castles in the air and feel very much disgusted when they see their most foolishly cherished hopes shattered. That is inevitable for all day-dreamers. We — Pakistanis — must not dream to build an empire in the time to come; and hope, as a result, that our language would also attain height in the world. Thank God, those days have gone for good. We must, if we want to live and make progress, think only in terms of human brotherhood and their progress; whatever we want for ourselves, we must desire the same for others. Nothing is more idiotic and suicidal today than even to let the idea of building empires enter one's mind. However, our lingual position will remain funny, so far as our contact with the rest of mankind through our National language goes, till such time that we again change — voluntarily or under the pressure of circumstances — our National language to our great detriment.

If we adopt Arabic, we establish simultaneously our lingual relationship with one hundred million souls, speaking the same language and living in cities as well as in countrysides. This is a great consolation for us to talk to all these peoples in our National language, if they come to our country or we go to theirs. Moreover, Arabic is already learnt in almost every country for various reasons, while its adoption by us would increase the number of its learners in all foreign lands. We can even today talk to a number of people, coming from non-Arabic-speaking countries, in Arabic; and that number will increase with the march of time. Arabic, besides brightening our future, so far as our lingual contact with the rest of mankind through the National language goes, connects us lingually with the person of our Prophet on one hand, and with the period in which one of the brightest chapters of human history has been written on the other.

So, adoption of Arabic in preference to Urdu as well as Bengali is most desirable from the above angle as well.

In short, Urdu, like Bengali, as our National language, sows the seeds of dissension amongst Pakistanis on one hand, and bangs the door, for good, of our establishing lingual relationship with the rest of mankind through our National language on the other. These two are not the only disadvantages: Urdu as well as Bengali, besides depriving Pakistanis of many benefits, will keep them in the dilemma of change of language till this has not actually happened. Adoption of either of the two does not only amount to putting the clock of Pakistan's progress back today but it gives the signal of putting the same clock again back in the time to come, after Pakistanis have worked and spent a lot for their language. To me, there does not appear a single advantage in the adoption of Urdu or Bengali as our National language; of course the convenience of knowing them is the only factor in their favour. But that single factor does not possess even as much weight, in comparison with the disadvantages, which come in their train, as a seer possesses against a maund.

Adoption of Arabic knits Pakistanis closely together and establishes simultaneously a very strong link with their religion-in-faith of the Arabic-speaking world. Arabic further

guarantees our contact through itself with other Muslim nations in particular and non-Muslims in general. In addition to all that, it makes a rain of benefits on Pakistanis, and gives them courage to face the future with hope and confidence so far as the threat to their National language is concerned. Here arises a pertinent question, namely, how can we rely on Arabic to stand the final blow of the process of lingual unification after the establishment of One World Government, in view of our own obscure conclusion in one of the previous sections? That conclusion is absolutely correct in its place; and what gives further strength to that is that not even the mightiest of nations can today be certain of the capability of her language to stand that blow. The final blow is a matter of a distant future; none, even from amongst the powerful nations, can justifiably be sure of her language continuously occupying the same honourable position till that time, for her language may receive a mortal blow at the hands of some other forces during the intervening period. Speakers of English are frantically getting ready in the hope of making their language jump that hurdle. But they too are living in fool's paradise, if they feel sure of the success of their plans. As already stated, some very important factors have yet to take final shapes; it will be after that that the prospects for the success of any language would become bright. Today it is only in comparison with the present-day position of various languages and their speakers that one can hope for the success of his language Accordingly, we too can conclude for the success or failure of any language in the time to come. And it is from this angle that the position of Arabic is far more secured than that of Urdu or Bengali. Moreover, we know that languages rise and fall with the rise and fall of their speakers. It is a fact that the Arabic-speaking world is passing through the worst phase of its all round degradation. See Arabic — their language — still appears strong! Think of the height Arabic will attain, if there comes a change in the position of its speakers! Mind you, that change is now overdue; the degree of their degeneration is a proof to the effect that the process may go into the reverse any moment! As such, our preference for Arabic is not only justified from the afore-said angles but it is absolutely in consonance with the demand of time. No one knows how many somersaults time has in store for today's mightiest of nations in

the time to come. Consequently, their respective languages would accompany them through all their ordeals. Nevertheless, since future is a mystery to all of us, we must strengthen our lingual position, like the English-speaking nations, to make Arabic the language of One World Government. We must start cherishing this hope and work with faith, courage and determination towards that end. Man gets nothing except what he labours for. (the Quran).

No doubt, the handicap of not knowing Arabic is great; but this mountain of difficulties appears like a mole, if looked at in the light of our people's affiliation with, and adoration for, Arabic. Then, the fountain of advantages, in whose lock Arabic alone works as a key, has its own peculiar magnetic power to attract us towards the same. Then, the horrible consequences, as a result of the adoption of Urdu or Bengali, drive us towards Arabic, while the fear to face the future without Arabic too pushes us towards it. Although the blue print of advantages of adopting Arabic appears as fantastic and illusory today as the blue print of a most magnificent palace, prepared by a few adventurous individuals, without the wherewithal to execute that. But just as the completion of the project of these adventurous individuals depends upon their income and the determination they have to give life to their ambitious blue print, the handicap — howsoever great may be — of our not knowing Arabic can most certainly be reduced to nothingness, if our countrymen pay a little attention to it. Our countrymen — those knowing their mind cannot doubt — would pay far more attention to it than it actually needs. Consequently, there remains no room for worrying about making a language, not spoken in our country, our National language.

There is nothing as dear and precious in this world for any individual as his life. Yet we see it every day that life itself is staked for petty gains. Thus, we get the principle that the dearest of things is sacrificed for some profit. Which means profit has great weight in itself. Since profit weighs heavier against the most precious thing — life — it is wrong even to presume that it will not prove at least equally heavier against a little hard work, or say, some hardships. No risk of the dearest of things like life is involved in our adopting

Arabic; only a little hard work is required. Naturally, advantages, which will accrue to Pakistanis as a result of the adoption of Arabic, warrant our working a little harder in order to overcome the difficulty of not knowing it. Attraction of enjoying the benefits, which will come in its train, should have the magnetic power for us all to undertake this hard piece of work. Mind you, the easiest piece of work is hard for the shirker, while the hardest one is easy for the laborious one ! Above all, adoration is one storm in itself while affiliation is another. And our people are riding both these storms so far as the question of Arabic is concerned. The word "difficulty" is the creation of an idle mind. But since Pakistanis' minds are pre-occupied with the storms of adoration and affiliation, difficulty cannot even originate therein, not to speak of blocking their way to learn Arabic. After all, nothing is said to be impossible in this world; most certainly everything is possible, if the help of the storms like those of adoration and affiliation is available to man.

Time marches on like wind, and leaves its marks behind in the shape of human accomplishments, if availed of, otherwise it creates conditions appearing chaotic to mankind; they get ready for the anvil to be hammered by the hammer of time. Thus, progress becomes certain. This is altogether a different issue whether a grandfather sees and enjoys that, or the grandson; progress is meant for, and enjoyed by, mankind. Had Arabic been declared the National language of Pakistan before its establishment, nay, had this been done even after its establishment, things would have been radically different today from what they are, so far as the baffling problem of replacing English is concerned. Much in terms of time, labour, money, etc., etc., would have been saved. Wrong decision is as great a curse as indecisiveness. And decision of a government has no value, whatsoever, if the people are bitterly against it. However, let the past be buried deep and forgotten. We should hurry up now to take a final decision, which should necessarily have the full backing of our people.

PART VI

SELECTION

CHAPTER XVIII

CONCLUSION

According to a saying, all great men come in three categories; namely, some born great, some earn greatness while greatness is thrust upon others. What is true of individuals, the same is true of nations. Greatness of nationhood, besides others, which came to the lot of Pakistani Muslims, belonged to the last category. Mind you, even in cases when greatness is thrust, one has to use one's pen, at least, if not brain, in order to copy ! Similarly, one has to walk even if one is made to pass through the safest exit. This too does happen, but rarely, that one is even taken out of the dangerous zone, and carried to a place of safety, on somebody else's shoulders. However, since greatness of nationhood was to be thrust upon the majority of Indian Muslims, they were made to get ready to receive it. And that was accomplished through the creation of circumstances, which left Muslims with no choice but to take the route of greatness. A Sovereign State of Pakistan was thus thrust upon Muslims. Had the insurmountable mountain of difficulties and humiliations not been created by the joint British-Hindu axis for Muslims, they would have remained as blind and unconscious as ever. Consequently, Pakistani Muslims would never have had a sovereign state; and no one knows the fate they would, in that case, have met at the hands of Hindus, poisoned by the spineless British during the last two centuries. Notwithstanding Muslims having awakened to receive the greatness of nationhood, they got Pakistan, frankly speaking, like a man who is taken out of a dangerous zone or situation and carried to a place of safety on the shoulders of his worst enemy. Since Muslims were destined to receive the greatness of sovereignty, and their affairs were to take a turn for the better, British Government saw her own benefits in the creation of Pakistan. Thus, God got Indian Muslims served in their darkest hour by their worst enemy — the British Government. This is nothing: God had made Pharoah look after Moses (peace be on him). Pakistanis may boast today of

having carved out a homeland in the Indo-Pakistan sub-continent; but the fact is that Pakistan has been thrust upon them by God in the real sense of the word.

Pakistan was thus thrust upon Muslims and the degrading trend of their history in the Indo-Pakistan sub-continent was reversed. Then, came the turn of Pakistani leadership to value the gift of a sovereign state on one hand, and its own elevation to greater heights on the other. What was demanded of it even by decency was that it should work honestly and selflessly for the welfare and well-being of those God had not only saved from falling into the fire but had elevated them in many respects. Since Pakistani leadership did not behave the way Bestower of Pakistan wanted it to do, various destructive forces started accumulating like a natural phenomenon. So much so that the way innumerable forces had surrounded Muslim leadership before it asked for Pakistan, they have been surrounding Pakistan Government to work according to the demand of time and necessities of her people. But the Pakistan Government is as adamant in this respect as a sheep. Which means, Bestower of Pakistan will have again Himself to do something for the amelioration of Pakistanis, because those of His servants, He had entrusted the Government of Pakistan, are not behaving as He wanted them to do. That is bad for us all; but not in the sense that He would be annoyed with Pakistanis and punish them. Our leadership is, no doubt, earning His wrath, but not our masses. Moreover, God already knew the way each and every individual would behave after He had bestowed upon the majority of Indian Muslims the gift of a sovereign state. But since He fulfils His plan, no one knows His ultimate aim in getting Pakistan established: that is beyond human reach. God gives every chance to, and helps, if requested for by, those a certain work is entrusted. He gives rope to the limit; but if they continue refusing to see the writing on the wall of time, He then removes those tin gods in the twinkling of an eye, who consciously or unconsciously stand in the way of the fulfilment of His plan. Everything has its fixed time.

We come to the conclusion that God gave us a sovereign state out of His sheer mercy and wanted us to play an important role in the fulfilment of His plan; but the rulers of that

state did not rise to the occasion. Which means, our rulers are undergoing a test, and are simultaneously heading towards the other extreme of the rope of God's mercy.

The saying: "God's mercy knows no limit" is proving itself truer in respect of Pakistan. In spite of the miserable failure of Pakistan's rulers to behave, as He wanted them to do, He is bestowing another unique favour on them. And the bestowal of this very favour gives an inkling of the fact that Pakistan has been allotted some important role to play in God's plan for a radical change in the affairs of world Muslims in particular and mankind in general. Had it not been so, He would most certainly not have bestowed one favour after the other on a thankless leadership like that of Pakistan. And yes, thrusting of greatness upon Pakistanis this time is even greater than the earlier ones, because its consequences will be far wider and greater. The greatness I have referred to is that Pakistanis have been left with no alternative today but to adopt Arabic as their National language. Greatness of this favour of God lies in the fact that Pakistan gives a lead that way to the rest of Muslim nations to adopt Arabic. Consequently, Muslims get bolstered up through their lingual unification. The way Pakistanis are confronted with a peculiar situation, so far as the problem of their *lingua franca* is concerned, it seems that Pakistan was created by God for the purpose of giving a lead to world Muslims for their lingual unification. This conclusion gets strengthened from the fact that no other Muslim nation, not even the whole of Arabic-speaking world, can give that lead. None of the Muslim nations finds herself in a fraction of as embarrassing a situation as Pakistan does so far as the problem of her *lingua franca* is concerned. Since man turns even towards progress and greatness under the pressure of necessities, and since none of the Muslim nations finds herself pressed hard by circumstances to adopt Arabic, none can give the lead in question to the rest of Muslim World. As against this, factors, necessitating the adoption of Arabic, consequently acceptance of this leadership, are so overwhelming in the case of Pakistan that there is left no room for any deviation nor for a breath of refusal, not to speak of refusal, to accept the honour in question.

Before we proceed further, let us take a note of the ways God adopts in order to get His plan executed by His servants. First of all, He attracts His servants with benefits. If they do not favourably react to the attraction of benefits, He then threatens them with undesirable consequences. So much so that the execution of His plan becomes, thereafter, the demand of time. In case, they, whom He gives the honour to play an important role in the execution of His plan, do not rise to the occasion even after the manifestation of benefits in doing that, and calamities if not done, punishment from Him becomes due to them. Mind you, His plan even in such cases goes according to schedule, but the disobedients suffer as a result; and quite often meet their ignominous end ! God does not, in the least, depends upon mankind for the execution of His plans; but, since He has made man His vicegerent on earth, He gives him every opportunity to play an honourable role at least in his own affairs. Yet, He does not leave anything entirely to man; everything goes according to His plan alone.

Here arises a pertinent question as to how should one understand God's will in order to play due part in the execution of His plan at least before the catastrophic stage is reached ? Its reply in two words is that the demand of time is the other name of the will of God. But realizing the demand of time too is not an easy job: Prophets used to guide mankind in this respect ; but that door was closed long before now. God never comes Himself; yet He is always and everywhere available for those who want to seek guidance from Him. Moreover, He has been gracious enough to give mankind the Quran for its guidance, after it attained mental puberty. Whoever studies Quran, and seeks guidance therefrom, it works as a mirror for him. Then in the practical field, everyone foresees not only the reactions of his actions, but the forces arraying against, and in favour of, him. Which means, everything works as a mirror; and yes, human mind is capable to understand the will of God with the help of his power to make distinction between right and wrong. But since faith and doubt are each other's enemy, every individual, like every nation, does not grasp the real significance of even those factors, which have a specifically assigned role to play in his or her affairs. Consequently, the wisest but faithless is caught napping, while the simplest but

consciously or unconsciously God-fearing gets through. Faith in God and sticking to the right path, after the will of God becomes clear, are the two basic factors, which make man automaton in playing due part in the execution of all His plan. Whoever behaves that way never lands himself into trouble and continues to make progress.

Since we have got the principles that God attracts man with benefits for the execution of His plan, and threatens with calamities if not executed, let us look for the ways, He has been manifesting His will through, in favour of Arabic in relation to our National language. That is how we can, at least now, submit to His will by making a right selection. This too is noteworthy in this connection that there does not exist anything in the world which does not carry advantages together with disadvantages with itself. What is known to man and what is not known is another question. Nevertheless, every man makes his selection according to his own understanding; decisive factor, reigning supreme in his mind, is that of maximum of benefits and minimum of disadvantages. Yet selections are not always correct; one repents of his own past decisions. Selection of certain things, from the point of view of advantages and disadvantages, is quite easy and that of others, most difficult. And the difficulty becomes all the more difficult, if the selection of a certain thing has to be made for a nation, and not for an individual. Individuals' span of life is insignificantly short as compared to that of nations. And it is primarily due to the vast difference in the spans' of lives of the two that the volume of difficulty abnormally expands in the case of nations. Since everything has advantages as well as disadvantages, due comparison of the two, from the short as well as long-term viewpoints, leading to a realistic decision, is always most difficult; yet a wrong decision too does not cause abnormally great harm so long as the stage, when selection of a certain thing becomes the demand of time, is not reached. Right selection, even at that late stage, gets the selector freed from the grip of calamities, otherwise the nation concerned confronts problem after problem. Demand of time means expressed, and not the tacit, will of God.

Arabic, like everything else, had many attractions in itself even before the establishment of Pakistan. One has to look for

advantages; some become visible even if a cursory look is cast, while others do not become visible to everyone even if one spends one's whole life. Moreover, mole-like disadvantages appear as mountains to some people, while the real mountain-size disadvantages appear as moles to others. All that depends upon one's power to probe into the advantages and disadvantages of anything. However, our choice fell on Urdu because we looked at the problem from a very narrow angle. Nobody should be blamed for that because one climbs up step by step; yet it cannot be denied that God's will was even then visible through the benefits, which Arabic's adoption could bestow. If magnet does not attract alloyed iron, that does not mean that the magnet is faulty; what it proves is obvious and needs no comments. Let us, however, conclude that the benefits of adopting Arabic were visibly heavier than those carried by Urdu; but we remained incapable, whatever the reasons, to see them. See how close we came to Arabic, and farther we went from Urdu, by repeatedly announcing to make Pakistan an Islamic State; yet it did not occur to us that the language of Islam would befit such a State most! However, let us also concede that mere benefits could not even attract our attention just as they could not attract the attention of our forefather. Neither any man nor anything can be blamed, if one treads on a treasure; but does not dig it out because of his ignorance; yet, the presence of treasure cannot be denied.

See Arabic was backed by simple attractions only, and no threat of calamity did outwardly support its case, till Pakistan became a reality! Soon after the establishment of Pakistan, Urdu-Bengali controversy arose. Thus, time started playing its role in favour of Arabic for the attention of Pakistanis. It was, however, due to one man — Quaid-i-Azam — only that the controversy outwardly subsided; supporters of Bengali got temporarily pacified, while Urdu's position continued ostensibly to remain secured. Nevertheless, we can conclude that a threat of calamity, supporting the case of Arabic, also came to the fore. This was an absolutely new development which openly added a great disadvantage to the scale of Urdu's disadvantages, not visible to everyone. Emergence of a threat to the solidarity of Pakistanis in Urdu's opposition by the Bengali speaking Pakistanis, was the first potent danger signal. See how time

was making the case of Arabic conspicuous by aiming its spears at the eyes of Pakistanis; the threat in question arose for the good of Arabic; and Arabic itself was proposed for the first time as one of the candidates for the elevation to the status of Pakistan's National language! Thus, all the relevant factors got together and became manifest. Arabic came to the fore from the background as one of the candidates, while benefits, which were to come with its adoption, started becoming more and more clear with the march of time, and threat of calamities too became naked in the case of its non-adoption.

God had created all those factors, which created a situation for the attention of our leadership. That was the time our leaders should have given a serious thought to our lingual controversy, and have, consequently, thrashed out the cases of all the three candidates in a befitting way. But since our leaders did not take stock of the potentialities of the threat Pakistanis were facing on their lingual front, they did not pay any attention to the case of Arabic. In fact, they were not even ready to review the situation, because they considered the selection of Urdu as final. Since the threat was natural, it started gaining strength in the sense that opposition to the elevation of Urdu continued taking deeper and deeper roots in the minds of Bengali-speaking Pakistanis. Proof of the threat, in question, continuously gaining strength is that it is today strongest than ever. Not only that but it appears gaining further strength with the march of time. Nevertheless, with every increase in the volume of threat, which has been working for the good of Arabic, benefits of adopting Arabic have also been mounting in the sense that their number is increasing, and they are dawning upon Pakistanis. Thus, we see the volume of benefits, in the adoption of Arabic, expanding on one hand and the volume of calamities expanding in its non-adoption on the other. Ever-increasing manifestation of the benefits of the adoption of Arabic has been weakening the case of Urdu, while opposition to Urdu has been strengthening the case of Arabic. It is as peculiarly a beneficial situation for Arabic as it is disadvantageous for Urdu.

We are exactly in as baffling a situation today, in relation to the case of Arabic, *viz*, the controversy of our *lingua franca*, as we were, during the pre-partitioned days, in relation to the case of Pakistan, *viz*, the independence of India. We were

then getting more and more attracted towards the idea of Pakistan with benefits, on one hand, and with the dire consequences, in the event of its non-establishment, on the other. We got so much attracted with benefits, which were coming in the wake of Pakistan, and afraid of the consequences without its establishment, that we preferred starting our Government from nothingness; but did not agree to be governed by the very well-established one. See, we then most willingly adopted the route, paved with the thorns: creation of a nation and establishment of her Government with thousands of handicaps, was singularly most difficult a task. And why did we do it and are happy even today with that? Benefits attracted us, and calamities forced us, to agree to pass through that ordeal. We are finding ourselves again in a similar situation; this time in respect of the controversy of our *lingua franca*. Benefits, which come in the train of Arabic, are attracting us, while calamities, which come in the event non-adoption of Arabic, are forcing us to adopt Arabic. Thus, God is manifesting His will in favour of Arabic, as He did in favour of the establishment of Pakistan. Punishment from God has, in fact, become due to us because we have been ignoring a potent threat to our National solidarity on one hand and have been running away from the shower of benefits on the other. Opposition to the establishment of Pakistan by some misguided Muslims did cause some loss to us; we should be cautious today lest the unconscious opposition to Arabic may too not result in some loss to us. Non-adoption of Arabic is giving us a red signal, as already seen, while its adoption, it appears, is ushering us into a new age of co-operation and understanding amongst Pakistanis as well as amongst World Muslims.

If our Creator wants us to do a certain thing, but we continue ignoring the attraction of benefits as well as the threats of calamities, for how long can He give us rope? There is, after all, an end to everything. However, I would, in order to refresh the memories of my readers, category-wise recount most precisely the benefits, which will accrue to Pakistanis, after the adoption of Arabic, and calamities, which will come to their lot, in the event of its non-adoption.

Most important of all the benefits from the narrowest nationalistic angle, is that the adoption of Arabic eliminates for good

the calamitous threat to Pakistanis' national solidarity on the question of their *lingua franca*. This factor alone is enough for any sensible leadership to adopt Arabic. It is a pity that the leaders, who had stood for a bankrupt Pakistan, and had renounced in the most unambiguous terms to live as a minority in a prosperous India, are not seeing the wisdom of adopting Arabic in order to avoid a catastrophe.

Adoption of Arabic by Pakistan will work as the first milestone on the way to bring all the Muslim countries closer together. Quite naturally, that will result sooner or later in an era of unprecedented co-operation and understanding amongst Muslims all the world over. The afore-said is no less attractive a benefit for a State, which has been established in the name of Islam, and which stands even today for the unity and welfare of Muslims.

The sense in which no city other than Mecca and Medina can ever become Islamic, no language other than Arabic can ever become Islamic. This honour has been bestowed upon, and exclusively reserved for, Arabic by God; no other language can even partake of this honour with Arabic. Muslims may, vaingloriously or humbly, own and adopt any language, but making the same Islamic is beyond their capacity. God has elevated Arabic, for good, to that height by revealing His last Message in it. As such, every Muslim, speaking any language, and living anywhere in the world, has a certain duty towards the language of Islam. Adoption of Arabic by Pakistan, besides elevating its position today, would strengthen it to face the process of decrease in the number of world languages. Then, adoption of Arabic minimizes to the limit the threat of change to our National language after the establishment of One World Government.

Arabic is proving as beneficial from our narrowest nationalistic angle as from that of the broadest one. And it is proving equally beneficial from international viewpoint too. Adoption of Arabic is proving most beneficial from the short as well as long-term viewpoints. Arabic is fitting as nicely in the present-day political set-up as it would, after the establishment of One World Government, so far as our lingual contact with the rest of mankind is concerned. After the adoption of

Arabic, it serves Pakistanis best; and Pakistanis too serve it, as well as other Muslims, best. What else can be desired? I feel I should record my inability to think of one more benefit, in order to augment the long list of benefits, capable to give a slight increase to the beneficiary aspect of the adoption of Arabic.

Let us now count the top-most calamities, which come to our lot in case we do not adopt Arabic. The greatest calamity, from the most selfish angle, which, indeed, is the realistic angle, is always considered to one's own existence. Such a calamity is there in this case, because Bengali-speaking Pakistanis would never and never agree to the elevation of Urdu to the status of Pakistan's National language. Change of heart is not possible even if change in speech comes as a matter of expediency. Thus, presence of the most dreadful threat to the existence of Pakistan, in the event of non-adoption of Arabic, can be felt. I omit all the other calamities which will come to the lot of Pakistanis prior to and after the arrival of the giant one.

In case Pakistanis do not adopt Arabic as their National language, in spite of finding themselves on the horns of a dilemma on the question of their *lingua franca*, which non-Arabic-speaking Muslim nation can, in that case, be expected to do that. Arabic-speaking nations would most heartily welcome the adoption of Arabic by any Muslim nation, but they cannot suggest the same to anyone for obvious reasons. No other Muslim nation finds herself in as tediously a baffling situation on the question of her *lingua franca*, as Pakistan does. Factor, which immensely contributes towards Pakistan's difficulties in dealing with its lingual problem, is that the country is divided into two parts! The part, accommodating majority of Pakistanis, speaks Bengali, while the other accommodates those speaking various languages. There is no parallel to Pakistan in this respect. Besides others, this factor goes greatly in favour of Arabic. However, in case any language, other than Arabic, is adopted by Pakistan, Muslim World would remain as divided lingually as today. And none else but Pakistanis will be held responsible for the continuation of the present-day wide gulf, separating Muslims from each other The way responsibility follows honour, honour follows responsibility. Neither of the two remains alone. In case, one shirks to shoulder the other,

after having consciously or unconsciously accepted the one, one is deserted by both — honour and responsibility.

Adoption of Urdu or Bengali, besides landing Pakistanis into an era of lingual difficulties for their contact with the rest of mankind today, would take them straight into the jaws of the decrease in the number of world languages. Consequently, chances of Pakistanis changing their vehicle of thought at a later stage, latest after the establishment of One World Government, become brightest.

Thus adoption of Urdu as well as Bengali is proving a calamity from the national, Muslim world and international viewpoints. It is further proving a first-rate calamity from the short as well as long-term viewpoints. Urdu or Bengali is as great a misfit in the present-day political set-up as it will be in the time to come *versus* our contact with the rest of mankind. I cannot think of any other way of making the adoption of Urdu as well as Bengali more calamitous to the Pakistanis than it has become in a natural way.

So, it becomes crystal clear to us now that we — Pakistanis — are being attracted with benefits towards Arabic on one hand and being pressed towards the same end with the threats of calamities on the other. Just think how benefit after benefit appears unfolding itself before us if we adopt Arabic, otherwise we see a heaving sea of calamities dashing towards us! Anybody believes it or not but this is, in my humble opinion, exclusively due to God's mercy that our lingual trouble has not yet led to serious consequences. And to me, this appears another of His mercy that He made me write on this subject, and gave me insight and strength to prove the soundness of the case of Arabic after making so thorough an examination of our lingual problem.

Lingual situation, we are facing today, is not the creation of the last six years, as many of my countrymen think. It has, in fact, been brewing for centuries, but Muslims never realized it. Time had all along been hammering it on its own anvil; it has now been presented to us by time in the shape, closest to the correct one. Unfortunately, we are hesitating, nay refusing,

even to play such an important yet easy part in giving the final shape to the lingual problem of Muslims.

After the acceptance of Islam by the non-Arabs, including the Iranians, the Pathans and the Mughals, continuation with Persian language, not to speak of its adoption, instead of Arabic, was not at all in keeping with the dignity of Islamic faith, whose first as well as last aim is unity. And since Persian-speaking Muslims became strong in the Indo-Pakistan sub-continent, their language prospered therein, as already discussed. Ultimately, a time came when Persian language occupied a position of unique honour from Black Sea to Chittagong. Had Persian language continued occupying the same position, the situation, we are finding ourselves in today, would not have arisen! But that would have been too bad for Muslims.

Continuation with, or adoption of, Persian or any other language, instead of adopting Arabic, has all along been wrong. A wrong approach one day proves itself wrong, while the right one ultimately becomes clear. But such a manifestation may take a millennium, as it has taken in the case of Muslims *versus* Arabic, or a few days. Time factor has little importance in this respect. Yet human suffering, as a result, of that, is immeasurable.

My readers would recollect the days when Persian was reigning supreme in the Indo-Pakistan sub-continent. Then the days of Persian took a turn for the worst. We have already seen the ruthless war fought by the British not only for the banishment of Persian language, but its influence too from India. See, Muslims had made a wrong approach by spreading Persian in such a vast area; and they did not realize their mistake, nor would ever have realized had they continued to reign supreme! God got the work of undoing Persian's influence done by the British in India. See how distressing the undoing of Persian influence from India must have appeared to Muslims, because they were incapable to realize that the ground was then being levelled by the enemies of Muslims for the rise of Arabic! No one knew that; but it is as clear to us today as broad day light. The British had to work for the popularization and progress of Bengali and Urdu, besides encouraging as many languages in India as they could, in order to banish

Persian from the soil of India. As a result of Britishers' untiring efforts, Persian was eliminated from India; English replaced it on all-India basis, while Indians got lingually divided into many water-tight compartments. Then, the British created a tussle between Urdu and Hindi. All the Indian Muslims and some Hindus stood behind Urdu, while Hindus behind Hindi. Thus, Muslims were made to change their allegiance from Persian to Urdu. Then came the resolution of Pakistan; since Urdu was dominating Muslims' mind, they decided with absolute unanimity to make Urdu the National language of Pakistan. This was again a wrong approach and was, consequently, not acceptable to God. After the establishment of Pakistan, He made His will manifest by making Bengali-speaking Pakistanis raise their voice against the elevation of Urdu. Thus, a controversy developed between Urdu and Bengali; and the proposal to make Arabic the National language of Pakistan was, consequently, put forward. See how God creates situations and gets His plan worked by men !

Had Bengali-speaking Pakistanis been in a position to make their language the National language of Pakistan, they would never and never have proposed Arabic for its elevation, because the very idea would, most probably, not have come to their mind. In case Bengali could be made the National language of Pakistan, Urdu-speaking Pakistanis would have proposed Arabic, because they would, then, have found themselves in the same awkward situation Bengali-speaking Pakistanis are finding themselves in today. But the stand of Urdu-speaking Pakistanis in favour of Arabic against Bengali, in that case, would not have been as strong as that of the Bengali-speaking Pakistanis' has become today. That is the reason why God created the present-day situation, in which Bengali-speaking Pakistanis' voice, in favour of Arabic, cannot be ignored. For the reason supporters of Urdu did not propose Arabic, and are behaving in a different way today, Bengali-speaking Pakistanis too would have behaved the same way and for the same reason in that case. The problematical situation has been created by God for a certain purpose. That is the reason why I have already said that another greatness is being thrust upon Pakistanis. However, why do Sindhi or Pushto or any other language speaking Pakistanis accept, nay support, Urdu ? It is just because

they know it for certain that their respective languages cannot become the National language of Pakistan due to their hopeless numerical position, besides the backwardness of their languages, while Bengali would be more foreign to them than Urdu. So, compulsion in the case of Bengali-speaking Pakistanis, expediency in the cases of Punjabi, Sindhi, Pushto and Baluchi-speaking Pakistanis and power in the case of Urdu-speaking Pakistanis, is influencing their respective approaches towards the selection of the National language of Pakistan. Honesty is non-existent: truth is not pursued by anyone of them. That is bad. Nevertheless, it is from this total mess, which has been created during a period of two centuries, that the ray of hope is emerging. Let Pakistanis now adjust themselves lingually into the position this mess has been created for by their Creator. Let this baffling problem of ours be turned into a blessing for Muslims all the world over; and let bitterness between East and West Pakistanis be changed into fraternal feelings. Let our enemies bite the tips of their fingers in utter desperation; they had eliminated Persian for their benefit and our ruination. Let us now turn the table on them by adopting Arabic as our National language. This will be as pleasing and advantageous to us as disappointing and disadvantageous to our enemies.

See how Persian-speaking Muslims have turned English and Indian languages-speaking in India, Turkish-speaking in Turkey, Russian-speaking in Russia and Chinese-speaking in China! Thus, the backbone of Persian language, a rival of Arabic in the Muslim World, has been broken. And let Pakistanis be the first from amongst the once Persian-speaking Muslims to adopt Arabic. God has perhaps destined Pakistanis to have this unique honour.

Since adoption of Arabic by Pakistanis amounts to giving a lead to world Muslims for their lingual unification, its non-adoption would, in the likewise manner, affect Muslims all the world over. Which means, adoption as well as non-adopton of Arabic by Pakistanis is a matter of far greater importance than a national one. A great responsibility has thus devolved upon Pakistanis. Although the case of Arabic is very very strong, and that of any Pakistani language is equally weak, yet Pakistani

leaders would make a unique place for themselves in human history if they give a lead to the nation by agreeing to make Arabic the National language of Pakistan. Pakistani leaders did not receive other greatnesses, thrust upon them, well. Let them receive this greatness — giving a lead to world Muslims for their lingual unification — in a befitting way by adopting Arabic as the National language of Pakistan without further delay. Leadership of Pakistan is guilty of innumerable acts of omission and commission; God may forgive them and guide them to the right path in appreciation of their correct lead to the nation in respect of our lingual tussle. Those falling in a ditch, because of running with their eyes shut, have no right to blame anybody, least of all God for that. Moreover, blaming anybody in such a case brings no compensation; one eats his own heart in disgust. Let Pakistani leaders open their eyes, use their brain and pray for the guidance of God with open heart and unbiased mind. They would themselves come to the right conclusion in respect of the problem of our National language. Truth should be one's aim, if one wants to prosper and earn the favours of his Creator. And God has very very kindly taken it upon Himself to guide those of His servants, who seek truth.

PART VII

ISLAM AND MUSLIMS

CHAPTER XIX
ARABIC AND MUSLIMS

SECTION I
Arabic and Islam

Prior to the advent of Islam Arabic was the language of the Arabs just as Persian was that of the Persians and Coptic of the Egyptians. Arabic's progress, and its purity from the influence of other languages, did not earn for it any undue importance in the eyes of the non-Arabic-speaking peoples. It was immaterial for the non-Arabic-speaking peoples, what importance Arabic had for its speakers. But the raising of the last Prophet from amongst the Arabs, and the revelation of the Holy Quran in Arabic, elevated this language to immeasurably greater heights on one hand and guaranteed its survival, at least, till the survival of Islam on the other. Arabic did not, thereafter, remain the language of the Arabs alone as thitherto-fore; it rather belonged to Muslims, because it had become the language of Islam, and to mankind, because Islam was meant for all. Nevertheless, Muslims alone owed greater responsibility towards the language of their religion than the non-Muslims.

God did not make the adoption of Arabic obligatory for the non-Arabic-speaking entrants to the fold of Islam. Yet, this is absolutely childish for any non-Arabic-speaking Muslim to take refuge behind it; consequently, considering his continuation with any language other than that of Islam in any way dignified. Since Islam means nothing but unity, lingual unification of Muslims is an integral part of their overall unification on all fronts. Moreover, since unity of human race on all planes is one of the basic aims of Islamic teachings, it was absolutely unnecessary for God to make the adoption of Arabic obligatory for the non-Arabic-speaking entrants to the fold of Islam. This is a mercy from God that He prescribed the easiest process for the entrance of non-Muslims into the Islamic

fold. But this is commonsense; when a house is given to a mason for a complete renovation, he is never asked to renovate a wall or a door, because renovation of the house, as a whole, is desired. Similarly, when an engine is given to an engineer for a general overhaul, he is never asked to clean certain parts of the engine, because overhaul of the engine, as a whole, is desired. Naturally, each and every corner of the house, and part of the engine, is understood to be renovated and overhauled respectively. Renovation of corners, and overhaul of parts, is, therefore, not named. Similarly, since God attracted and ordered Muslims to work for the attainment of perfect brotherhood, leading to the elimination of all distinctions from human society, there was no need for Him to ask them to work for the elimination of their lingual distinctions as well. Then, God knew that mankind had attained mental puberty; He, therefore, wanted Muslims to realize themselves the necessity of adopting Arabic even for their own temporal benefits. God does not like dictating to His vicegerent in petty matters; He does that only when that is absolutely essential. He, therefore, wanted His vicegerent, particularly after he received Quran, to behave honourably on his own accord in certain matters; lingual unification was one of them.

Since unification of the whole of human race on all fronts is the first as well as the last aim of Islamic teachings, Muslims could, had they so desired, very easily and clearly foresee the achievement of what their Creator desired and directed them to work for. And since Muslims were to work themselves for human unification, they could become certain of the lingual unification of mankind one day as well. It was quite natural and logical that Arabic, being the language of Islam, could, under no circumstances, be sacrificed at the altar of lingual unification. Which meant to them that whenever lingual unification of mankind was to be achieved, all other languages excepting Arabic were to be sacrificed. In other words, the same amounted to the whole of mankind adopting Arabic. It was, therefore, obviously silly on the part of Muslims to work for the progress and spread of any language other than Arabic. Those — Muslims — aiming at, and working for, the achievement of the unification of mankind on all planes, under God's orders, could first have completely closed their ranks, as God wanted;

and the attainment of their lingual unification was, in fact prerequisite for their own unification on other fronts. Above all, since the aim of God — ultimate unification of mankind on all planes — had been conveyed to Muslims in the most unambiguous terms, they should have become certain of the accomplishment of mankind's lingual unification one day. After having, thus, foreseen a threatening situation, they should have, in their own temporal interest, leaving aside the interest of their religion, adhered to Arabic alone.

Whatever the reasons, Muslims did not adopt as befitting an attitude towards Arabic as they should have done. Rise of Arabic, after the advent of Islam, was slightly different from the rise of the language of any other conqueror nation. With the rise of the Arabs, Arabic rose; and with their fall, it fell. It was so because Arabs alone kept Arabic throughout as the only vehicle of their thought, besides giving it the position of the language of state, education, commerce, etc., etc. As against this, non-Arab Muslims behaved differently in this respect. Naturally, wherever Arabs went their language accompanied them. And the way Arabs left their imprints at all such places in various forms and shapes, their language too left its imprints on the languages of all those places.

Had Arabs behaved as Quran orders them to do, human unification on all planes, including that of lingual, would have very comfortably been achieved! Naturally, Arabic would have become, at least, the language of all Muslims in that case. But since Arabs themselves gave a lead to non-Arab Muslims in their deviation from the right path, unification of mankind aside lingual unification of even the Muslims could not be achieved. Change in language is, no doubt, difficult but change in faith is far more difficult. Since the ranks of Muslims used to be swelled by neo-Muslims till quite recently, change over to Arabic from their respective languages was very easy. A basic mistake is always rectified at the same level.

Factor number two, which worked as another great impediment on the way to Muslims' lingual unification, was that Persian-speaking Muslims gave a lead to neo-Muslims to continue with their respective languages. Not only that but the

Persian-speaking Muslims worked enthusiastically for the spread and progress of Persian language, as a rival of Arabic. Educated amongst the Persians, just as amongst any other language speaking Muslims, did learn Arabic as the language of their religion. But that was not enough. Since Persian language occupied a position higher than that of Arabic, the former attained greater heights in its zone of influence, while the latter held only a reverential status. This is a fact that anybody can become Muslim, but no language, other than Arabic, can become Islamic; yet, Persian language assumed, semi-Islamic status because of the great political rise of the Persian-speaking Muslims. And since Arabic-speaking Muslims attained their meridian long before those speaking Persian attained theirs, Persian language continued to occupy an honourable position in greater part of the Muslim world till it received mortal blows at the hands of various peoples and factors.

This is due to nothing but Muslims' own narrow-mindedness and short-sightedness that they failed to realize the due importance of Arabic on one hand and that of their lingual unification on the other. As a result, Muslims have lingually been divided into dozens of groups. Does it not reflect unfavourably on their religion — Islam —, which aims at the perfect unification of the whole of human race on all fronts, that its own followers should remain even lingually divided into many water-tight compartments ? It does. Is that the fault of their religion — Islam — or its believers ? Obviously believers alone are responsible for it, because their religion does not want them to remain divided even for a moment; it rather makes it obligatory for them to completely close their ranks and stand like a solid rock in all respects and from all angles. Who — Islam or Muslims — suffers as a result of Muslims' failure to abide by the teachings of their religion ? Muslims suffer; but they earn a bad name for their religion too.

SECTION II

Arabic and the Demand of Time

Since Muslims did not develop as broad an outlook as Islam aims at and ordains its followers to do, they remained incapable to grasp even the temporal blessings of the adoption of Arabic. They consistently suffered from this drawback of extraordinary importance, yet they never realized their mistake. Muslims' failure to develop the correct Islamic outlook was a fundamental mistake. According to the law of nature, howsoever huge and magnificent a structure may be raised on the foundation of a mistake, it remains defective till the mistake is rectified. And in case the mistake lies with an invisible portion, it is neither fully seen nor rectified unless the edifice is demolished to its foundation. Muslims' continuation with any language other than Arabic is a solid proof to the effect that they miserably failed to develop a real Islamic outlook. Their failure to develop the outlook, in question, worked during the last fourteen hundred years as the greatest handicap for the progress of mankind; and the same is responsible for the ultimate ruination of Muslims as well.

God had given the leadership of mankind to Muslims. Not only that, but He gave them long rope too. Muslims did not rise to the occasion. So much so that they went totally astray; He, thereafter, entrusted the leadership of mankind with such peoples, who proved themselves beast instead of human. God knew that; yet, He did that in order to get everybody, particularly Muslims, castigated; and not to get the work done what Muslims had failed to do. See how Muslims have degraded themselves to the limit! Nevertheless, they are accomplishing gradually what they did not do while they were leaders. Whatever God wants to get done is done, whether one does that as a leader or in the capacity of a pawn. It is for the man concerned to make a selection; God wants him to select the course of honour and prosperity. Muslims have been running far far away from the courses of honour and prosperity. And they are unaware of the fact that time has taken over their reigns; it will bring them ultimately to the right path against their will. In case Muslims want to avoid their further thrashing at the iron hands of time, they should try to understand

the demand of time, and act accordingly. Even if one does not behave as he should, after knowing the demand of time, his agony is lessened when he is thrashed by time, for he knows that he was reaping what he had sown. Consequently, he does not blame time for his misfortunes.

Once one sets out on a wrong course, it is with great difficulty that one realizes one's mistake. Moreover, there exists a vast distance between realization and correction. Some factors attract one like fairies, while others force one like *Ginns*, to stick to the wrong path, even after the realization of truth. And this is mostly under the pressure of circumstances, yet with great reluctance, that one comes back to the right path. Since Muslims set out on a wrong lingual course, they might have never realized their mistake had the most radical changes in their own political affairs on one hand, and human affairs on the other, not taken place. Their failure to develop a real Islamic outlook had made them tread the wrong lingual course too ; and the same consistently kept them in the dark, by alluring them in various ways, so far as the realization of that mistake was concerned. Since the most radical changes in the ever-changing human thought and affairs are not only making Muslims conscious of the fact that they had adopted a wrong lingual route, but directing them towards the right one, the earlier they gain consciousness and set their course right the better it is for all concerned.

Time is the greatest of builders. Even its destruction means construction. Since it is progressive, it continues replacing the old things with the new ones. It creates problems. And problems make the most callous of men realize his mistakes. Time again comes in for the rectification of mistakes, if man does not himself do that even after the realization of their presence. Muslims did not adopt Arabic because its non-adoption did not appear causing any harm to them. Benefits, without the support of calamities, did not even catch their attention. However, we will see in the following pages, what time has done in this respect.

Advent of twentieth century brought about some changes in human affairs. It started revolutionizing many things including human outlook. And every day that passed after World War I

opened a new chapter in human affairs. It was due to the impact of changes that even the conception of democracy, as it had till then been understood and practised in the White world, got radically changed. New situations developed and new problems arose. World, in fact, took a steep turn. Days of certain nations reached their meridian, while those of others, entered various phases and stages of progress and retrogression during the intervening period of two World Wars. And the era, after World War II, opened an absolutely new and most revolutionary chapter in human affairs.

Human outlook did broaden appreciably during the last few decades, yet every nation, big or small, weak or strong, White or Non-White, clings tenaciously to her language. No nation is ready to foresake her language, not to speak of letting it die. Indeed, some are trying to bring back their dead ones to life. Persistence in, and manifestation of, this primitive attitude of man during the second half of the twentieth century, is due to a variety of reasons. Moreover, since abnormal human contact is resulting in some understanding amongst different peoples, every nation is enthusiastically availing of this opportunity for the propagation of her language ; and every one is eagerly looking forward to the day some lingual relationship through her own language could be established with others. Every nation is ready to give maximum possible help to the other, if her language is adopted. But the greatest problem between every two nations is that of the selection of a common language, acceptable to both. None is willing to part with her language; every one is determined even to catch at a straw for the survival of her language. All the sovereign nations come in this category.

Cases of the politically federated or dominated peoples, speaking different languages, are different. They have no alternative but to accept the language of the Centre or that of the Colonial Power, as the case may be. But in case peoples, whose languages are thus liquidated, or kept out of the field of progress, have power, they too would like to see their respective languages progressing and gaining strength to weather all storms.

This is very natural that an individual, not to speak of a nation, wants to see his language, nay even dialect, progressing,

while its foresaking is really abhorred by him. After all, why a nation should foresake her language and adopt that of the other ? There must be some weighty reasons for that. If change in any nation's language is desired for good, she must fully be satisfied.

Let us divide the world into two camps — Muslim and non-Muslim. There does not exist, at least today, enough attraction for any two non-Muslim nations, speaking two different languages, to adopt one of their two languages, nay even to adopt a third one. See, there are Imperialists, Socialists, Communists, and even nations professing a common religion; yet, none is ready to foresake its language in any name, and adopt the foreign one, for the sake of its lingual unification ! Besides the afore-said, there do exist many factors on whose basis various nations claim their close and strong ties with others, but none of those factors is capable to help one nation achieve her lingual unification with the other. Even if the top-most political or religious leaders of any two nations agree for the lingual unification of their peoples, their public would never agree with such a decision. For example, take the case of Germans — a nation defeated, freed and helped twice by the English-speaking nations during a period of three decades. What weighty reasons are there for the Germans to foresake their own language and adopt English as their National language? English language is today the world's leading language; and its speakers have close and various relations with, and sympathetic attitude towards, the Germans; yet, English has no importance for the Germans so far as the question of its adoption by them goes.

Although bonds of Communist-atheism are strongest today for uniting any two nations, yet nothing can induce East Germany to adopt Russian ; though Russian is the language of one of the two mightiest of nations ; and Russia is also the mother of Communist-atheism.

In both the cases there does not exist any such factor which should make Germans agree to change their language. And it should not even for arguments' sake be presumed that the English or Russian-speaking nations can adopt German language. But in case, West Germany is deprived of its

independence for good and is also made an integral part of Britain or America, Germans may foresake their language, and adopt English, during the course of a century. Similarly, East Germany may adopt Russian, if it is made an integral part of Russia.

So, not even superiority, coupled with political supremacy of one nation over the other, can make any nation change her language today. But political integration or domination may accomplish what is not possible otherwise, at least, in the present-day mental state of affairs of the non-Muslim nations. Mind you, such is not the case of Germans only; none of the East or West European nations would willingly foresake her language, and adopt that of the other. It is so, in spite of the fact that these White nations are more desirous of establishing their lingual relationship with others. In fact, the very desire to establish lingual relationship with others is a cloak today to work for strengthening the position of a language.

As against the above attitude of the European nations, we see Germans, Frenchmen, Dutchmen, Italians, Spaniards, etc., etc., most willingly foresaking their respective languages, and adopting English, by accepting the nationality of the English-speaking countries, where they are going, as immigrants, in an ever-increasing number. Although these are the cases of individuals, and there is, no doubt, a great difference between the change of languages by individuals and nations, yet it establishes the fact that change in the languages of European nations too is possible even without the misuse of political power for that purpose. If individuals get attracted to change their languages, nations too can be attracted to behave the same way. Of course, attraction of benefits for nations should be commensurate to, and compensate for, the real or imaginary losses they will bear as a result of change. Since there does not exist factors beneficent enough to compensate the White nations for their losses, they are continuing with their respective languages. Petty benefits alone are enough to attract individuals change their languages, but such attractions cannot work on nations. They need a heavy, yet noble, dose for the change in question.

What I discussed above related to Whites only. Non-Whites, too, behave exactly the same way so far as the lingual unification

of any two nations is concerned. Can Ceylon or Burma foresake their respective languages and adopt Hindi — the language of their neighbour — as their National language ? Ceylonese as well as Burmese, settling in Bharat, will naturally adopt Hindi; but, since there does not exist any attraction for the two peoples to replace their respective languages with a foreign one, they would never do that in Ceylon and Burma. Question of Bharat's adopting Ceylonese or Burmese language does not at all arise. But if Ceylon or Burma, or both, become part of Bharat, Ceylonese as well as Burmese languages would be treated the way various other languages are being treated today in Bharat; then, they will ultimately meet the fate others are destined to meet. Ceylonese as well as Burmese will, thus, adopt Hindi as their vehicle of thought. Leave Bharat; neither of the two — Ceylonese and Burmese — would agree to foresake its own language in order to adopt that of the other, nay even any other language as a common language. But if one comes under the political domination of the other, language of the ruler will be imposed on the ruled.

Can Japanese foresake their own language and adopt that of the Chinese ? They would not agree to that, at least, so long as their sovereignty is intact. Even North Koreans would not adopt Chinese, nay even Russian, so long as they are capable to resist the imposition of a foreign language on themselves.

Let us now take up Muslim world. Muslims are still dozing under the influence of the after-effects of their long slumber; nevertheless, their lingual affairs are in their favour. But, since they have been reduced mentally to the position of camp-followers of the West, they are hesitant to take even one step independently in any walk of life. However, their position, too, from one angle is in no way better than that of the non-Muslim world, and radically different from the other, so far as the question of any two nations' lingual unification goes. Iranians and Turks are Muslims just as Germans and British are Christians. For the reasons, Germans cannot adopt the language of the British and *vice versa*, Iranians cannot adopt that of the Turks and *vice versa*. The way Christianity, or any other factor, does not help in the lingual unification of Germans with British, Islam, or any other factor, does not

help in the lingual unification of Iranians with Turks. Similarly, in case lingual unification of Indonesia and Pakistan through one of their language is tried, such efforts are doomed to failure for the same reasons. This is one side of the picture, let us now have a look at the other too.

Islam is the only religion amongst those claimed to have been revealed to mankind, whose language — Arabic — is living today in the real sense of the word. Arabic is today the vehicle of thought of millions of men and women as well as the National and State language of over a dozen Muslim States. Then again, Islam has comparatively greater hold over its followers than any other religion has, over its today. Above all, Muslims are even proverbially known as the most ardent lovers of their religion. So, we see the existence of a unique attraction, capable to achieve the lingual unification of Muslims through the language, and in the name, of their religion. Thus, the whole of Muslim world stands most conspicuously in an advantageous position, in comparison with the rest of humanity, so far as the question of their lingual unification through Arabic goes. See, no two non-Arabic-speaking Muslim nations can ever achieve their lingual unification through any language, while Arabic is right now capable to achieve the lingual unification of the whole of Muslim world ! This is a blessing of Islamic faith on Muslims. Since Muslims are emphatic in expressing their allegiance to Islamic faith, and feel confident of its future, they would heartily welcome the adoption of Islamic language by their respective governments.

See, the difference, in terms of easiness and difficulty between the positions of the whole of Muslim world and any two Christian nations, not the whole of Christian world, so far as the lingual unification of each group is concerned. Since the languages, Old & New Testaments were revealed in, became dead long before now, Christians speak various languages all the world over, and study their religion almost exclusively in them. Since the languages of Christianity are neither spoken even by any Christian nation nor occupy the position of National or State language, no language, spoken by Christians, has the force of religion at its back. Thus, unlike Islam, Christianity does not help its followers achieve their lingual unification through the

languages of their religion. This is a great handicap for them, as it is for all other religious groups of people. Net result of all that is that Christians cannot be induced to accept any language in the name of their religion in order to facilitate their lingual unification. This, too, is not possible today to give artificially the support of religions to a language. And even if that is done, that cannot bear any fruit.

As against the above, not only any two Muslim nations, but the whole of Muslim world can comfortably achieve its lingual unification through Arabic in the name of Islam. Muslim political leaders may not agree to the adoption of Arabic because of their mental and spiritual servility of the West and idiotic prejudices against the Arabic-speaking peoples, but Muslim masses would overwhelmingly favour the language of their religion. See another difference between the cases of Muslims and non-Muslims ! None of the non-Muslim nations feels sorry, today, for her lingual aloofness from all others; every one is proud of her language. As against this, even the worst mental slave of the West from amongst the Muslims, in spite of feeling proud of his own vehicle of thought, feels sorry for the failure of his forefather to achieve Muslims' lingual unification through Arabic. Had that been done, everyone feels, that would have been very grand.

Thus, we see that Muslims hold a unique instrument in Arabic for their lingual unification. They are very lucky in this respect and occupy an enviable position from the point of view of those, who have been working very hard, and have tried various methods, to achieve their lingual unification; yet their efforts bore no fruit.

Since every nation loves, and clings tenaciously to, her language for the reason that the same belongs to her, and since lingual unification of the maximum number of men is desirable from the individual, national and international and the short as well as long-term viewpoints, every nation is covetously looking for a chance to make her language acceptable to others. This viewpoint is not realistic; it is rather narrow, but, since there does not exist anything capable to make that realistic, no nation can be blamed for this attitude. Mind you, whatever may happen, Muslims can neither

afford to adopt such an attitude towards mankind, as a whole, nor towards their own religion-in-faith! In the first instance, imposition of any Muslim language upon the whole of Muslim world, nay even upon one nation, can, under no circumstances, become acceptable to it, because the bitterest opponent of Arabic, amongst Muslims, would give his whole-hearted support to Arabic whenever his nation is confronted with the situation of adopting a foreign language. Case of Bengali-speaking Pakistanis is there to support this conclusion. Problems always drive man to the right path. Moreover, imposition of any language on any nation can possibly not become acceptable to her today even in an ordinary way. Muslims, like any other nation, would not continue with such a language even a day longer after the force behind that language gets weakened. And that is inevitable. Case of the Persian language is a lesson for Muslims. Persian had become the language of Muslims living in far-flung areas. And it has not only been ousted from that position but even the faintest hope cannot justifiably be cherished for its rise for a second time. Days of the great rise, nay even rise, of such languages in the Muslim world have gone for good. Willingness of the peoples concerned is absolutely essential for the adoption of any language today; it is Arabic and Arabic alone which will not only be acceptable to Muslims all the world over but they would consider it a great honour in adopting it. Above all, adoption of Arabic today, after fully understanding its pros and cons, places it in such a strong position that nothing would be able to oust it from that.

In the second instance, even if the impossible happens and the language, imposed upon the Muslim world, becomes its language in the real sense of the word, its consequences would be too disastrous for Muslims. Arabic would, in that case, become a dead language in due course. And from the point of view of a conscientious believer in Islam — the religion meant for the whole of mankind — so long as a single Muslim survives, that must not be tolerated, if the survival of Quran, nay Islam, is desired. Fate of those religions and their religious books, whose languages are dead, is a lesson for Muslims to be over-vigilant in guarding the language of Quran. Muslims can most certainly afford to sacrifice, not only all their languages,

but something more than that: they cannot afford to sacrifice the language of Islam — Arabic — if they want to remain Muslim. Mind you, Muslims' desire to work, today, for their respective languages, amounts to what they should most scrupulously abstain from !

March of time brings about radical changes in human outlook and their affairs. It directly or indirectly makes many things obsolete. It is only truth which remains immune from the derogatory influence of time. Look at the sun, look at the moon, nay look at the earth ! Did march of time make them in any way obsolete ? In fact, time itself worships truth but crushes its opponent. March of time is capable to manifest the truth of everything to man. Let us test Arabic on the touchstone of time in order to find out the truth about it. We see time has been working directly as well as indirectly in favour of Arabic. Proof of it lies in the fact that march of time has not in the least, decreased for Muslims the advantages of adopting Arabic. It has, in fact, consistently, not only been increasing the advantages of the adoption of Arabic, but has been manifesting them for the convenience of Muslims. What else can prove that time has been working in favour of Arabic, and what else can make Arabic more attractive for world Muslims, than the fact, *viz*, if its adoption was five per cent essential for them till the beginning of the twentieth century, it is fifty per cent today, and it will be hundred per cent essential in the time to come? And whoever makes arithmetical like calculations of all the relevant factors, will alone come to this conclusion.

Arabic's adoption by Muslims was a matter of mere benefits till they reached a certain stage. Then, its non-adoption started becoming disadvantageous to them. But its adoption has today become the demand of time. Mind you, this demand of time may be considered to have passed the stage of childhood, and to have entered that of adolescence ! And no sooner it enters the stage of manhood than it would accomplish with force what it aims at. Muslims may not fully realize even today, but they are facing an acute lingual trouble. And that is in consequence of their failure to adopt Arabic. Time has created the troublesome situation for them. Thus, it has

made Muslims' mistake clear to them for their guidance. If Muslims rectify that mistake that is honourable for them even now, otherwise time would again come in and make them bow before itself.

SECTION III

Arabic and Muslims' Trend

All the Muslim countries, without a single exception, are getting more and more attracted towards the White World; consequently, they are going deeper and deeper into its mire. They talk of Islam most; yet the process of their Westernization in every walk of life is going on very well. Naturally, they are feeling inclined towards Western languages as well; they are running away from the language of Islam. This attitude of the Muslim nations gives us a discouraging and disappointing reading of their affairs so far as the question of their lingual unification through Arabic goes. However, we would make a brief study of the factors responsible for this unrealistic attitude of the Muslims.

All the Muslims, belonging to the Muslim countries, may mainly be divided into three separate groups. Group number one consists of the microscopic minority of Muslims, who are the worst mental slaves of the Whites; and yes, they are Muslims because they happened to have born in Muslim families. Group number two consists of another minority of Muslims, who are struggling between faith and doubt; they have immensely been impressed with the progress of the White World, and equally disappointed with the retrogression of the Muslim World. Nevertheless, they have not yet completely surrendered to the West. Group number three consists of the bulk of Muslims, who are religious bigots. They may themselves behave in any irreligious way; but they hate everything Western, and love their own, most.

Let us take up group number one again, and look for the reasons, it has so abjectly surrendered to the White World. Sons and grandsons of those, who licked the feet of the

Whitemen and lay prostrate before them, yet received kicks, throughout their lives, are in majority in this group. So, these Muslims received in inheritance the most degraded type of inferiority complex from their fathers. Then, they were brought up by Muslim or non-Muslim nurses in an atmosphere devoid of Islamic influence; they received their education in Missionary Schools. All that was enough to tear them off from Islam and Muslims, and also to make them the embodiment of inferiority complexes, but their sojourn in a White country for further studies made them the perfect mental slaves of the Whites. After their return from Western countries to their homelands, they considered it an honour to serve the Whitemen and their interests. Consequently, many of them excelled their fathers and grandfathers in serving their White masters. This is pertinent to record here that their fathers and grandfathers had reduced themselves, with efforts, to the status of Whites' mental slaves, but their sons and grandsons unconsciously became the mental, rather the spiritual, slaves of the Whites through a process. This was a great difference. Moreover, their fathers and grandfathers had some faint recollections of the good old days of Muslims, and had neither tasted Scotch Whisky nor had enjoyed the company of the dignified prostitutes of the White World. But, since their sons and grandsons, besides having the honour to enjoy the night life in White countries, had seen roads, parks, skyscrappers, hospitals, schools, factories, shipyards, towns, cities and white faces in millions in addition to the presence of many other facilities and amenities of life, they got lost, and considered it a real honour to be associated with the Whites in one capacity or the other. And yes, when they saw all round backwardness and poverty in their own countries and sickly faces and mutilated bodies of their countrymen, their indignation against everything Islamic, nay Eastern, know no bounds. Consequently, their appreciation for everything Western increased manifold. And since they "unfortunately" belonged to the East, and that too to Muslim countries, they felt all the more ashamed before Whites for the backwardness of their peoples.

As against the above, Whitemen were out to bury Non-Whites deep under the burden of inferiority complexes. That is the reason why they always slapped into the faces of these

sons and grandsons of their old preys by not allowing them even to attend their social functions, nay by maintaining the worst segregation. These slaves of the Whites were continuously treated very badly, but subtly, by their masters. No one knows for how long such a state of affairs would have continued; break out of the World War II ushered mankind into a new era, while its end, opened an absolutely new chapter in the relationship of the White and Non-White nations. Since Whites are shrewd, they realized the demand of time, and changed their attitude towards the Non-Whites in those parts of the Non-White World, where it had become absolutely essential. But look at our misfortune! Change in the attitude of Whites, and difference in their position in our countries, did not help these Muslims lighten their heavy burden of inferiority complexes. Since superiority complex of the Whiteman, in spite of being absolutely sham, is deep-rooted, it has outwardly been changed as a matter of political expediency. But inferiority complex of these Muslims has developed to such an extent that it has become their second nature. That is the reason why change in the affairs of White and Non-White Worlds could not help them get rid of that complex. In fact, it increased, because all the Muslim, nay Eastern, nations during and after World War II, started eagerly looking to the White World for their industrial progress. Since World War II completely exposed every nation in all respects while picture of the White World was the only bright one, these mental slaves of the Whites got further strengthened in their belief of the superiority of the Whites. Moreover, these Muslims had sojourned in only one White country before, while post-war era gave them a chance for a complete pilgrimage of the whole of White World. Since they had been impressed by the Whites even after seeing their one country before World War II, and in some cases before World War I, they got overawed and lost their balance of mind — whatever low it already was — after having seen the White World during the late forties and early fifties. Mechanised farming surprised them; scientific achievements and industrial progress vexed them; working of the so-called democratic institutions impressed them and soft and comfortable life of the White World attracted them. Then, everything Western had already impressed these Muslims even before, so far as looking at things was concerned, but

attitude of Whites, other than commoners, was then not encouraging even in the White countries to them. But attitude of even the highest amongst Whites has gone through a radical change, as already stated; White magicians have started patting on the backs of these Muslims, who used to be openly treated like dogs till yesterday. Not only that, but Muslims are being invited to dinners and luncheons. Since these Muslims suffer from the deep-rooted and real inferiority complex, they have proved themselves incapable to realize the trick of the White magicians in embracing and inviting them to sit by their side today. These Muslims consider it a real change of heart, because they could never expect such a treatment at the hands of their White masters. They consider it one of the signs of the change of heart of the Whites that a few dozen Non-Whites too are being given the much covetted permission to settle in America and Canada as immigrants, while other Whites are expected to follow suit. As such, the last snag — inhuman attitude of the Whites towards their own mental slaves — too, in their opinion, has been eliminated. And these Muslims have accepted with great pleasure, and due humility, the mental slavery of the White World.

The same group consists of another class of Muslims, who have, somehow, risen to eminence in one or the other walk of life. Nothing can be said as to what they inherited from their ancestors, particularly fathers, but they themselves are also the worst mental slaves of the Whites, because they too have been overwhelmed with whites' progress and are annoyed with the retrogression of Muslims. Whatever the reasons, their mental set-up is more or less the same as that of the class already discussed.

Now we take up group number two and will very briefly assess factors, which have driven these Muslims to the state of mental suspense. Mental set-up of their fathers and grandfathers varies from the worst slavish to the most independent one. Their inheritance side goes accordingly. Some Muslims, belonging to this group, have been to the White countries while others have not. But, since Whites' material progress is not hidden from anybody today, these Muslims duly appreciate that. Yet they are equally conscious of, and abhor, what is bad in Whites' society. But, when they look at the affairs of Muslim World, and compare them with those of

the Whites, they feel disgusted and disappointed with Muslims. As a result of which they feel inclined, in spite of its shortcomings, towards the White world and feel like breaking away from Muslims' traditions as well as ideals. But since they are struggling between faith and doubt, at times they feel confident of Muslims' coming out with colours from the state of their degradation and degeneration, and at times they give up all hopes so far as Muslims' regeneration is concerned, and feel like aligning with the White world. Since Muslims, belonging to this group, have neither firm faith in God nor their faculty of reason is sharp enough to guide them to the right path, they get swayed by the strong waves of either world -- Muslim or Western. In short, reasons are somewhat different, this group too suffers from an inferiority complex and is heavily inclined towards the White world.

We now take up group number three; we will find out the causes for the adoption of a peculiar attitude by those belonging to this group. Muslims belonging to this group are poor, illiterate and even unaware of the teachings of their religion, yet they are fanatically religious minded. Since Whites are solely responsible for all their present misfortunes, they hate them most. Their attitude towards Whites is like that of a tired patient towards his chronic and most troublesome disease. The way this patient looks for reasons to express his mental irritations, Muslims express theirs by opposing everything Western. And this is partly due to the dissemination of the destructive philosophic notions amongst these Muslims, and partly due to the fact that they have been made to consider that study of sciences, including logic, is the work of heathens, Whites did that while Muslims never had any truck with these subjects, that they do not have any desire even to have recourse to reason : they wish to pass their days in faith. Above all, this adds fuel to the fire, so far as the above attitude of Muslims is concerned, that with the attainment of material progress by mankind, vices of the type even unimagined of by our preceding generation are increasing and spreading throughout the world. Since these Muslims live in the hope of getting paradise in the hereafter, they care little for the progress in this world. In short, various factors have enabled them to remain absolutely unmindful of West's progress; they are not

in the least worried for the backwardness of Muslim world. Since they live in the world of faith, which is devoid of reason, they suffer from no inferiority complex; they rather take pity on the moral degradation of the Whites, and consider them very very low. And since they are mentally most backward, bigotry, which is a great asset to them, so far as the non-development of inferiority complex is concerned, reigns supreme in all their affairs.

Our study of the three groups of Muslims does enable us to come to a correct conclusion in regard to Muslim nations' inclination towards the White world. Development of defeatist mentality is the worst curse even for an individual, not to speak of a nation; an open defeat in the battle-field, or on any other front, is a blessing if taken in the right spirit. Muslims, belonging to group number one and two, are the cream of Muslim world; and it is they, who guide and govern group number three. The two groups are the shepherds, while the third one is a herd of cattle. Since Muslims of group number one and two are not only suffering from inferiority complex but have developed defeatist mentality, they cannot stand against the White world on any front. They would gradually give in to Whites on all fronts, with the result that the great majority of Muslims, who are ready — whatever the reasons — to challenge Whites on all fronts, including battle-field, will too have to surrender to, and compromise with, every calamity that comes to them that way. Then, group number one and two too are not united; both are poles apart. That is the reason why a tug of war for leadership is going on between group number one and two in every country.

If Muslims, belonging to group number one, could succeed in their plans, they would turn their respective countries into nude colonies and establish secular governments having no truck with Islam. Since they are the blind followers of the West, and look into Muslim affairs from Whites' angle, they want to make Muslims behave towards their religion, the way Europeans do towards theirs: they also desire to see that the "poisonous" influence of Islam is divested of Muslim society. According to their diagnosis, progress in the Muslim world is not possible so long as Muslims are religious minded. They

think, Islam is hindering Muslims' progress just as Christianity had once hindered the progress of Christians.

If Muslims, belonging to group number two, could succeed in their plans, they would adopt everything Western and even legalize fornification, wine and gambling but Islamicize them to the maximum possible extent. In other words, they would put the label of Islam on everything and would deceive themselves that way. These enlightened producers of one culture out of the antagonistic two — Western and Islamic — want Islam to follow them, without the least resistance and hesitation, like the maid of a queen. This is really desirable; human affairs have, after all, gone through radical changes and these Muslims are living in the second half of the twentieth century, while Quran was revealed fourteen hundred years ago. All that is the fruit of doubt.

If leadership — religious leaders — of Muslims, belonging to group number three, could succeed in its plans, it would establish a government based on the conception of bigotry. Since Muslims, belonging to this group, including their leaders, are religious bigots, rituals will be strictly adhered to, while realities will be ignored. Not only that but they would follow in the footsteps of their forefather and themselves not take a single step independently.

Although Muslims, belonging to all the three groups, have nothing outwardly in common amongst themselves, so far as the question of governing Muslim countries goes, and one cannot agree with all of them at one and the same time, yet, it must be admitted, with absolute frankness, that they are honest almost to an individual in their respective aims, and have the good of Muslims closest to their hearts. Difference in approach to tackle Muslims' problems is due to the circumstances they have lived throughout their lives in, and had their training. Their case is like that of four blind men, who give four different versions of the likeness of elephant, after feeling that by putting their hands on four different parts of the mammal. Just as the blind-men cannot be called liars for the glaring difference in their versions of the likeness of elephant, Muslims, in spite of approaching the problem of Muslims' progress in three different ways, can, in the likewise manner, not be called liars.

Every group sees Muslims' problems according to its own vision; and considers, accordingly, certain remedial measures ideal for them; so far so good. But the attitude of the group, which adopts unfair methods in order to impose its remedial measures upon Muslims, is objectionable, because that amounts to one blindman making his version of the elephant's likeness acceptable to others by force or deceit. However, trouble arises from the fact that group number one and two, both, believe in, and practise, machiavellism; they consider everything fair in politics. This is typically a Western approach, and is basically wrong. I would repeat here what I have said before: this attitude of group number one and two is due to the fact that they neither have faith in God nor their faculty of reason is sharp enough to guide them to the right path. Mankind has been reaping the fruit of the practice and preaching of machiavellism by Whites, while the impending war too becomes inevitable because of it; none of the two power blocs can ever rely on the most solemn and good intentioned promises of the other. The ultimate fruit of the machiavellian practices is going to be that mankind will have to bear the consequences of the deadliest of wars. Nothing is as undesirable in this world as the loss of confidence in the words of an individual by another. It always leads to unnecessary destruction. What comes in the wake of nations losing confidence in each other's words, is unimaginable.

Since group number one and two are cleverly dominating over the third one, views of the hopeless minority are prevailing over those of the great majority in all their affairs. Mind you, those views are most glaringly in contradiction with those held by the majority! Muslims of the third group are sentimentalists, while their rulers are the ardent believers in machiavellism; the former are being exploited by the latter on every plane. And since group number one loves, while number two is heavily inclined towards, the Whites, they are taking Muslims masses, too, with them in the same direction. There is, therefore, little, rather no, likelihood of a correct lead, in respect of Muslims' lingual unification through Arabic, being given to group number three by group number one and two. We come to this conclusion because Muslims, belonging to group number one and two, are more than impressed by the Whites; naturally,

they would not like the adoption of Arabic by their respective peoples. And since these Muslims are out to imitate the Whites, they feel strong on the issue of nationalism too; thus, the very idea of the adoption of the language of one nation by others, would not make any appeal to them. This is our misfortune that these blind imitators of the West do not realize that nationalism of the Whites is today practised against each other only when issues, like the division of the bones of the Non-Whites, are involved; otherwise, they are united like one man. These Muslims are nationalist towards Muslims; but internationalists towards Whites. Imitators are after all imitators; they are apt to go totally astray.

Besides other reasons, this is due to nationalism too that Muslims of group number one and two of the non-Arabic-speaking Muslim countries, consider Arabic, as the language of the Arabs, just as French consider Spanish, as the language of Spaniards. Accordingly, Muslims, belonging to these groups, love their respective languages on one hand and those of the Whites on the other. Love for Whites' languages is due to the fact that these Muslims have stronger spiritual ties with them. Case of the Turks may be mentioned in this respect. They had adopted Arabic script some seven centuries back. Since a few Turks were suffering from an inferiority complex, and had developed defeatist mentality, Turkish nation adopted Latin script in lieu of Arabic in 1928. That was a very bad as well as a very sad example for other Muslim nations; Whites exploited that to the limit by popularizing the same script in all Muslim lands. And unfortunately Indonesia fell a prey to this; she adopted Latin script after winning her war of independence. This has been done in Indonesia, like Turkey, in spite of the fact that millions of Indonesians write their languages in Arabic script. There are "friendly" suggestions for Pakistanis' consideration too to adopt Latin in order to "at least unify the script of the East and West Pakistan".

Since Turks are said to have been happy with the change in their script, Indonesians have followed in their footsteps. And if Pakistan falls a prey to it, God alone can predict the result of such a course.

So, we see Muslims being led by mentally defeated Muslims — a handful — in the direction opposite to the one leading to

the adoption of Arabic. They are being brought nearer to the White world in spite of having received a unique thrashing at the hands of Whites. However, since Latin script is in the process of being adopted by Muslim nations, while Muslims, living in the U.S.S.R., are adopting Greek script and learning Russian language, the day should not be considered far off, if the present-day trend of defeatist mentality continues unabated in the Muslim world, when they would start adopting one European language or the other.

In view of what we are seeing, it is the Muslims belonging to group number three alone, who, in spite of their many and dangerous shortcomings, still appear capable to play due part in the accomplishment of Muslims' lingual unification through Arabic. They suffer from the most fatal diseases; yet their greatest asset, which is capable to achieve miracles, is that they do not suffer from any inferiority complex, not to speak of developing the defeatist mentality, so far as Whites progress, and Muslims retrogression, are concerned. Faith is the strongest of all storms; it does not let anything stand against itself, if it gains its initial fury. If Muslims of group number three could, somehow, be awakened, those, belonging to group number one and two, would not be able to stand in the way of Muslims' lingual unification through Arabic. It will, theoretically, be achieved within seconds: Arabic will be declared the National language of all Muslim States within hours: and it will become their mother-tongue within a miraculously short time.

Section IV

Summing-up Chapter XIX

Islam is the religion of Muslims. It is meant for the whole of human race, and for all times to come. Arabic alone is its language, because Quran is in it. Nothing else is required to induce true Muslims to make Arabic their vehicle of thought. No study of the demand of time, or that of any other phenomenon, is necessary. Presence of Quran in Arabic is far far more than enough for Musiims.

In case all the present-day Muslims change their religion, or get annihilated, to the last man, religion of Islam can possibly not die in spite of this catastrophic loss. As against this, if Arabic language becomes dead, but the whole of mankind turns Muslim, nothing can save the religion of Islam from extinction as a direct result of the shock of Arabic's death. It is so because the last Message of God, as revealed to the Prophet of Islam, is preserved, as it is, in Arabic. And its preservation in any other language can possibly not guarantee its purity. Which means, survival of Arabic language is the survival of Quran — Islam. It is due to this reason that even Muslims occupy a secondary position in relation to Arabic so far as the preservation of Quran is concerned. Relationship amongst Muslims, Quran and Arabic is like the one that exists amongst fruit, visible and invisible portion of one and the same tree respectively. Just think, which one of the three — fruit, visible or invisible portion of the same tree — is most important! It is a great honour for, and unique elevation of, the earthen or glass pot in which gold is melted; yet, that worthless pot has a unique importance for that purpose — melting of gold. Similarly, there could be no greater honour for the Arabic language than the revelation of Quran in it; but once the revelation is completed, Arabic starts occupying a unique position so far as the preservation of Quran is concerned. Any convert to Islamic fold can serve his religion; but no language, other than Arabic, can possibly preserve Quran — the fountain-head of Islamic laws — in itself.

Importance of Arabic, for the preservation of the last Message of God, is established. But, from the angle of Muslims belonging to group number one and two, there arises a question as to whether the last Message of God is worth preserving at all cost? Is the future of Islam bright? Will the religion of Islam be beneficial for the harassed mankind in the time to come? Volumes can be written in reply to these three questions; but the most convincing reply will be given by time alone. I am dealing pretty thoroughly with these questions in a different way in the book, I will be publishing shortly on the establishment of One World Government. It is only in a very cursory way that this question, since it has arisen, is being dealt with here as well.

Theory becomes law after the practical is satisfactorily carried out, otherwise even the theory itself becomes extinct. A slight mistake in the practical, in spite of the absolute correctness of a theory, too leads to wrong results, and gives a wrong impression. But an established law is neither undone nor gives a bad impression to any conscientious student, if results of the practical are not satisfactory. Nevertheless, a wrong impression, in this case as well, is given to the layman about the correctness of a law.

Quran contains Islamic laws: they should not be considered theories because they have been framed, and given, by God — the Creator and Sustainer of the universe and things therein — for the benefit of His vicegerent on earth. If I elaborate this further, that would amount, in short, to this that the Quranic laws are the best laws for the progress and prosperity of mankind. Which means those, adopting them, will go ahead of others. Muslims are the believers in, and owners of, Quran. As such, they are supposed to adopt Quranic laws and go ahead of their contemporary world in progress and prosperity. Muslims' condition, in the world of today, gives one the stark impression of their colossal backwardness in every walk of life. And this belies our foregoing conclusion. But the problem before us now is whether the fault lies at the doors of Muslims, or Quran contains mere theories; which, when tested practically by Muslims, proved wrong.

No chemistry book is called a book of theories; yet every book is a book of theories for any layman, at least, so long as truth about it is not established through a practical. A layman adopts such an attitude because he does not possess even the elementary knowledge of the action and reaction of the properties of matter; and a theoretical explanation in this respect would not convince him. Nevertheless, chemistry students would not doubt the truth of the established laws. Say, a demonstration is arranged in order to convince a layman, but the demonstrator makes some mistake somewhere in the practical — there can be many reasons for his making a mistake — its result would never establish truth. Consequently, the layman, after witnessing failure of the practical, would not only get strengthened in his doubts but

lose complete faith in what he would have been made to believe.

So, we come to the conclusion that any law of chemistry, or that of any other science, in spite of being correct, is nothing more than a theory for all such men, who know nothing about chemistry, etc. With the exception of a few intellectuals, mankind, as a whole, cares for the practicals alone; it does not feel convinced with theoretical explanations. Commitment of a mistake, for one reason or the other, is possible while doing a practical. But that results in mankind's loss of confidence even in the established laws of any science.

Muslims' fourteen hundred years' history tells us that they made progress to the extent they followed Quranic laws; the more they deviated from the path illuminated for them by Quran the more reverses came to their lot. Moreover, since the Giver of Quran is a living Force. Muslims' playing with His Message was not acceptable to Him. He, therefore, got all of them pushed into a ditch of great degradation. Whatever the reasons, Muslims failed to give a full demonstration of Quranic laws after *Caliphate-i-Rashida*. And for how long will they continue cashing on that demonstration of a very very short duration. Nevertheless, that establishes, at least partially, some truth about Quranic laws. But every individual, living in the second half of the twentieth century, very correctly refuses to be convinced with the argument that the earliest Muslims have demonstrated the truth about Quran to the world. Truth always and everywhere remains truth; if earliest Muslims could give a practical demonstration of, and establish truth about, Quranic laws, why can Muslims not do the same today ? However, let us conclude that the fault for Muslims' degenerated condition lies at their doors. But the three questions, we had put to ourselves, yet remain unanswered.

Before we proceed further, let us be clear about one thing; otherwise we will continue mixing up two distinctly separate things together with the result of truth remaining hidden from us. We must not feel disappointed with Islam because of Muslims' present-day degenerated condition; we must look to Quran and must ignore Muslims, if we are sensible enough.

The way mistake of a chemistry student in carrying out a practical, does give a wrong impression to the audience but does not even slightly affect the truth of the established law of chemistry, Muslims' wrong application, or exploitation, of Quranic laws, does give a wrong impression to mankind but does not in the least affect the truth of those laws. Failure of an inexperienced or crooked demonstrator to give a demonstration of a law of chemistry, is one thing while the law itself is absolutely another. Similarly, Muslims' condition, or their wrong application, or exploitation of Quranic laws, is one thing while Quran is absolutely another. If an owner of a motor-car does not know driving or avoids, for any reason, doing that, that does not mean in reality that the automobile is defective. What it proves is obvious, yet the truth will remain hidden, if everybody is, somehow, made, or becomes, prejudiced and joins the chorus of those wrongly considering the automobile out of order. Thus, an absolutely wrong impression is given. But if any sensible man examines the automobile without any bias and also without caring for what others say about it, he is bound to unearth the truth. Similarly, let the wisest, perferably rationalists, from amongst the great multitude of men and women, examine Quran without caring what Muslims are doing, and they will learn the truth. Quran has many things to say about itself. Its various challenges to men and *ginns* stand unaccepted till today. Those challenges were thrown in order to allay doubts and to establish that Quran was a revelation from God. Since none of them has been accepted during the last fourteen hundred years, that proves some truth about Quran.

Laws are framed by legislators for the maintenance of order. Say, a set of certain laws, pertaining to a certain thing, is passed; but not enacted; or enacted; but not enforced by the executives: truth about the wisdom of the framers of those laws will be established if the situation, those laws were supposed to check, or completely avoid, develops to the extreme. And in case this extreme situation comes back gradually to normalcy, after the *de facto* enactment of the same set of laws, that is all the more creditable to the legislators. But in case these laws prove ineffective to restore complete order, and new laws are framed in order to deal with the situation, that would not give any surprise to anybody. If,

on the other hand, in spite of the non-enactment of those laws, the situation, they were supposed to check, does not develop, truth about the unwisdom of the legislators is established that way. But since we know human knowledge is imperfect, unwise acts of this nature are not even considered unwise. Moreover, various factors come to the rescue of legislators if and when such situations are confronted with by them.

Since Quran has been given to mankind by God, its laws must be perfect. God should be considered its sole Legislator; Muslims, as recipients of Quran, His executives; and mankind, for whom Quran is meant, general public. Since the Framer of the Quranic laws is perfect, mankind has a right to expect Quranic laws to be perfect. Since Quran is a book from the Perfect, it aims at the establishment of a perfect human society: this is a proof that Quranic laws are perfect. Since God gave Quran to Muslims, and ordained them to enact its laws in order to check the development of disorder, and to maintain perfect order, He did His full duty as a Legislator, while the part of executives was left to Muslims. Since Muslims, as God's executives, failed to fully enact Quranic laws, as already seen, rest of mankind could not be expected to behave as it would otherwise have done. And since Muslims behaved in a peculiar way, so far as the enactment of Quranic laws was concerned, hide and seek between order and disorder continued; yet a perfect disorder, as opposed to perfect order, never became a reality. Disorder in certain walks of life did touch extreme at times, yet a sort of equilibrium in the most important walks of life was maintained. Nevertheless, order had continuously been changing into disorder. And the replacement of Muslims by the Whites in various parts of the world caused great disturbance in every walk of life. Consequently, a gradual change towards perfect disorder even in those walks of life, which had remained least disturbed during Muslims' hey-days, started taking place.

Maintenance of relationship on a correct level between man and woman is absolutely essential for a continuous, spiritual aside, temporal progress of mankind. And its fall below that level is singularly most disastrous for the whole of human race. Mankind's progress as well as retrogression depend in their entirety upon the relationship between man and woman. If that is

correct, progress is certain; otherwise retrogression is inevitable. It was due to various reasons that the relationship between man and woman was neglected most by the Whites. It was as a result of the working of various factors that the situation, Quran's Legislator — God — wanted to be avoided by mankind, developed. This is to avoid the catastrophic situation that Quran lays the greatest stress on the purity of sex relationship between a man and a woman. Since the basic factor — maintenance of relationship on a correct level between man and woman — was ignored by the Whites, the whole machinery of human prosperity and happiness went out of gear. State of disorder today is a witness against itself. No doubt, man has made great material progress; but all that amounts to retrogression; whoever tries to measure human misery will feel that progress means retrogression for the bulk of human race. Is it not the reverse of what man's greater control over nature's forces should have resulted in ? Leave spiritual progress aside, man has gone off his natural track in every walk of life. Its results are many and as stark as anything. This is now admitted by all that even the real temporal progress is not possible without laying its foundation on morals: yet morality is at its lowest ebb today, while material progress is great. What does it prove ?

There is no aspect of human life Quranic laws do not cover. Quran is a complete set of laws; and scrutiny of the effects of the enactment of one of them, can, therefore, not give as complete a picture as the enactment of all of them can give. But that is not possible here. Nevertheless, instead of giving up my pursuit for what I had started discussing Quranic laws, I would deal only with two of its laws in order to bring the effects of their non-adoption, or non-acceptance, to the notice of my readers.

Quran is absolutely clear on adultery; it neither permits prostitution nor fornification in any form or shape. Then, it prescribes death penalty for those found guilty of adultery, if they are married, otherwise flogging; yet a bastard has been declared by Quran immune from any punishment. See, Quran prohibits adultery; but if committed, those involved are to be eliminated from the world, while the fruit — bastard — of

adultery is preserved ! The whole deal with the problem is peculiar, but how correct it is !

By prescribing the highest penalty for the adulterer and adulteress, the maximum deterring effect on all the members of the society is created. Thus, prohibition of adultery is strengthened. Then circumstances, whichl ead to the commitment of adultery, are also minimized to the limit by the enforcement of Quranic laws. Thus, the maximum possible precautionary measures for the birth of bastards are taken.

Birth of a bastard is the result of the sin of others; since he himself is not a party to the commitment of that sin, his life has been made as sacred for mankind by Quran as that of anyone else. Nevertheless, a bastard carries the germs of crime. These germs are killed with a crimeless atmosphere, enforcement of Quranic laws creates, and in which a bastard is brought up. These germs of crime would survive, and cause harm, if a bastard is brought up in an atmosphere of crime. In an Islamic society, a bastard is not known to others as a bastard; he never even himself learns about that.

Adultery is being very very commonly committed in various names today in the White world. White nations are the leaders of Non-Whites in this respect and are far far ahead of them. Adulterers, adulteresses and bastards are living as honourably today as anybody else. As a result of which, the number of declared bastards is running into millions in the White world; and God alone knows the number of *de facto* bastards from amongst those covered *de jure* by fathers.

Since there does not exist anything deterrent to commit adultery, it is increasing. And since bastards are being brought up in an atmosphere, full of crime, their own germs of crime are thriving owing to the most favourable atmosphere. In many cases, individuals are bastards by generations. These bastards are giving, even today by their deeds, glimpses of the affairs — yet out of sight to the naked eye. Every action of these innocent preys of circumstances, is manifesting the beastly powers of man. Seeds, from which bastards sprout, mostly contain abnormally developed man's beastly powers. Planters — men — as well as

pieces of land — women — are under alcoholic influence when bastards' seeds get planted. Thus, foundations of bastards are being laid on a number of crimes. Planters run away while the women, who conceive them, enter an arduous period of nine months. So long as they carry the bastards in their wombs, they pass through the ordeals of the fits of desperation, oppression, shame, insecurity, revenge and their likes. There is a complete absence throughout of mother's love for her child; he is rather the most unwelcomed, nay cursed, guest. The innocent bastards accept all the destructive influences of their mothers during their first stage of life. They enter the second stage after their birth. Their mothers get rid of them, while their days pass in complete absence of parental love. Consequently, their power of love is not duly excited during the formative years of their childhood. They gain full consciousness in a world, they have no parents of their own. And the greatest tragedy comes to them when they learn that they are the products of crime. Then again, the same atmosphere, of which these bastards are themselves the products, continues: they gamble, they take wine and commit adultery. Thus, fuel is added to the fire. See, they are the products of crime and are also being brought up in the same atmosphere ! Since they inherit the feelings of desperation, oppression, shame, insecurity, revenge and their likes from their mothers, man's beastly powers predominate the humanly ones in them. They are brave like beasts and not like human beings; they are not afraid of death; for fun and for a little excitement they commit murders and robberies. Gambling, drinking and adultery make them all the more rackless and heartless. Boys and girls in their teens are excelling professional criminals of long-standing. Juvenile deliquency is one of the greatest headaches of the White world. Do these innocent bastards not become the embodiment of worst crimes ? One can imagine the ultimate outcome of the ever-increasing number of such characters. If one thinks over the prevalence of crime — "1,047,290 major crimes were committed in the United States during the first six months of 1953" — , in spite of the greatest of checks and precautions, one will be able to have a peep into the unseen future in respect of the maintenance of law and order. Mind you, such is the state of affairs in the United States of America — the leading light of the White, rather the whole, world. What is going to come as a result of the recent and

present breeding of harterds, will make even the Whites shudder. They are resorting to operate upon the minds of dangerous characters but that cannot solve their problems. They have committed a basic mistake which can be rectified at the same level. God forbid, if this process of bastardization continues unabated, mankind may, or may not, but the whole of White world would most certainly consist of bastards, who would be suffering from hundreds of diseases and also behaving like beasts in the actual sense of the word.

Although there is a perfect mess in almost every walk of life in the White world, yet they do not realize its magnitude, because their sense of observation to distinguish between right and wrong has been suppressed to the limit. Consequently, it does not help them. And since the whole of East too is blindly imitating them, that is giving them a false sense of righteousness. The way individuals do not realize even their glaring mistakes, if others try to imitate them for any reason, nations too behave the same way. However, the staggering figures of the patients of gonorrhoea and syphilis, besides the prevalence of dozens of other fatal diseases even amongst boys and girls in their teens, are causing some uneasiness in the minds of White intellectuals. But they are helpless, because finding a remedy for the mess is one task, while its application is another.

Ghastly results of adultery are proving the truth of Quranic laws pertaining to adultery. Mankind can fully understand today the necessity of the imposition of the highest penalty on adulterer and adulteress. Evil from human society can possibly not be eliminated; what is desired is its elimination to the limit. Quranic laws pertaining to adultery obviously aim at the elimination of adultery to the limit. Enforcement of any law, other than Quranic, would not decrease the chances of adultery to the extent Quranic laws would. Thus, not only truth about this Quranic law is established, but the fact of its perfection too is established. Moreover, Quran's great emphasis on the maintenance of a crimeless society further works as a deterrent factor for the commitment of adultery. Is truth about the perfect wisdom of the Legislator of Quran — God — not established ?

Truth about the perfect wisdom of the Legislator — God — of Quran has been established but the absolute truth is

further perfected by the fact that Quran is hundred per cent capable to take mankind not only out of the present mess, but even from the one greater to any degree than this. Most peculiar thing about this fact is that the greater the mess the greater the truth about Quranic laws becomes evident. Even the slightest change in Quranic laws is not possible, while their sensible application is bound to result in a miraculous change in the hopeless affairs of the White world. This should convince anybody about the truth of Quran. Time is bound to fully prove that: theoretically this can be proved even today. Since Quran was revealed fourteen hundred years ago to an illiterate person — the Prophet of Islam — , while its proving as ideal today as it has been in the past, and as it would be in the time to come, proves beyond any shadow of doubt that it has not been drafted by man; its own claim that it is a book from God has got, therefore, to be accepted. No man is capable of drafting laws, which should be ideal for ever and for all; Quran claims that it is ideal for ever and for all. Let anybody disprove that. Quran is absolute truth; and the truth about it is being established the way truth about the burning capacity of fire, is established by way of letting a man touch fire. Truth about Quranic laws, like that of any other law of nature, has never been hidden, but mankind itself remained incapable to see that. If mankind does not know the utility of the sun, that does not mean that sun is useless; its being so, from the point of view of ignorant mankind, does not affect sun. There are various reasons due to which everyone cannot, even as late as today, accept the truth about Quran. The thickest of curtains are still hanging between this truth and the eyes of our minds. But time is bound to make everything naked, as it has made many things so far. Moreover, human mind has become capable, and human affairs have reached the stage, when truth even about the existence of God can be established with, and accepted on the basis of, arguments. Man is, after all, the vicegerent of God : he may not accept that, and consider himself a degenerated entity, but the march of time is increasing his knowledge as well as wisdom; he will, one day, become clear about that. Everything will become clear in the time to come; let those having rationalist mind read Quran and ponder over what it says; if they make honest efforts to seek truth, they

would, undoubtedly, get enlightened. Truth gets connected with truth in no time.

Let us now scrutinize the other Quranic law. Quran orders mankind not to worship idols nor to bow before anything or anybody, but God. It also warns man kind not to attribute any son to God. These orders were conveyed to mankind fourteen hundred years ago through Quran; yet, different peoples worshipped different things. Many non-Muslim nations worshipped, till very recently, idols, trees, animals, rivers, mountains, sun and moon; bowed before man and many other things; and ascribed sons to God. See how pointedly God refers in the Quran to Jews and Christians for the same: "The Jews call 'Uzair a son of God, and the Christians call Christ the son of God. That is a saying from their mouths; (In this) they but imitate what the Unbelievers of old used to say. God's curse be on them: how they are deluded away from the Truth! They take their priests and their anchorites to be their lords in derogation of God, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One God: there is no God but He. Praise and glory to Him: (Far is He) from having the partners they associate (With Him)."[1] Yet Jews and Christians, both, did not stop ascribing sons to God. Now truth about idol worshipping as well as man's bowing before man or anything else, or ascribing sons to God, is getting established because of the development of human mind; no educated man openly talks today of idol worshipping, man's bowing before man or anything else, or ascribing sons to God. Does it not prove the truth about Quran? Does it not prove the perfect Knowledge and Wisdom of the Author of Quran? And this truth will cent per cent be established, as we can foresee it even today, in the time to come, because human race would refuse to the last man to worship idol, bow before man or anything else, or ascribe sons to God. Mankind will have no alternative in the time to come but to accept the existence of God.

I have quoted two examples with a view to convince those Muslims, who are following Whites blindly. Every word of the Quran is absolute truth, and the time has come that that will be established.

[1]The Quran, Surah IX, Repentance or Immunity, 30-31.

Since Muslims have been proving themselves incapable to give a full demonstration of the truth about Quranic laws, and since they have been sleeping, time has been going ahead with that in its own way. Just as a boil is not suppressed after it has reached a certain stage, it is rather helped to ripe and burst, mankind has crossed mid stream in the process of its degeneration. Since Nature works with great precision and exactitude, time is helping mankind to reach rapidly the extreme of its degeneration. That is the reason why upheaval has today become the order of the day; everything is in the making and getting ready for a new world order. And this is the most appropriate moment for Muslims to take stock of the situation, and also to make due adjustment in their affairs. They should not miss this chance; mankind has suffered enough because of Muslims' failure to avail of the one given to them fourteen hundred years ago. In case the present-day Muslims do not rise to the occasion this time, they may totally be annihilated and God may get His work done by the present-day non-Muslims, as He has already done in certain walks of life.

Leave Quran and its teachings aside: if Muslims, belonging to group number one and two, think of the qualities and achievements of those nations, who are considered capable to give lead to others, and compare them with what the White nations possess, they would feel ashmed to be led by them. I leave such a comparison to my readers: I would narrate some of the peculiarities of the most savage and barbaric tribes and would request my readers to check which of those peculiarities are present in the Whites too. Do savage and barbaric tribes make any distinction in animals for eating purposes ? Do they gargle or clean their teeth before or after meals ? Do they use water after piss or shit ? Do they have any sex morality ? Do they consider all human beings as equals ? Do they have any regard for others' rights ? Do they ever behave honourably ? Do they not consider everything of their own best ? Do they not consider everyone else low ? Do they not plunder ? Do they not destroy others palaces and start changing their huts into palaces ? Do they not annihilate others and occupy their places ? Do they not suppress and oppress the weak ? Do they not respect power alone ? Do they not commit barbarities in broad daylight and not in

the least feel ashamed of that ? Do they not take intoxicants and dance ? Do they not gamble ? Do they not commit adultery ? Do they not live naked as well as semi-naked ? Do they not worship their still beastly ancestors ? Would any man in his senses like to be led by such peoples ? Mind you, the savage tribes are labelled as such for no other reason but for the above inhuman acts !

Do Whites behave differently in the slightest degree in anyone of the above matters ? Indeed, it so appears as if the characteristics of the Whites have been narrated. In what respect are they then civilized ? Are they civilized because they are treacherous in eating others' brains ? Are they civilized because they take refined wine in fancy wine glasses ? Are they civilized because they dance and gamble in the glittering halls ? Are they civilized because their nudes are educated ? Are they civilized because they are flying houses in the air and floating cities on seas ? Mind you, the factor, which makes real difference between a savage tribe and a civilized nation, is not there ! A nation living in a jungle may be civilized while the one living in big cities may not. Material progress is one thing and civilization another. Whites are as easy preys to their beastly powers as the most savage tribes can be. In fact, savage tribes are less dangerous than the city-dweller savage nations are. Without prior conquest of one's own self, conquest of the natural forces leads to greater destruction, because it increases human misery instead of eliminating it. And this is what we are witnessing in the material progress of the Whites.

If Muslims, belonging to group number one and two, have the slightest faith in God, they would have no alternative but to conclude that He would not let such savage and barbarous nations continue exploiting mankind, and ruining themselves too, indefinitely. As such, He would punish them and may divest earth of them. Consequently, their blind followers should fear God lest, they too might not meet the fate which awaits for human enemies.

Say, these Muslims do not believe in God, even then it is incumbent upon them to take a stand against the Whites

instead of following them; that is one of the ways how human race can be saved from turning beast. Mankind cannot afford to have different standards of morality today. Whites' beastly standard of morality is spoiling the whole of mankind. They would have been permitted to rot had it been possible to segregate them from the rest of mankind. But that is neither practicable nor possible today. After all, atheists too do not want to turn beasts; they may not believe in God but they cannot afford to ignore morality, if they want to remain human beings. So, even from the point of view of atheism, these Muslims should not follow in the footsteps of the Whites. Whites are not in the least fit to become the leader of mankind; they are themselves badly in need of leadership.

This is not understandable as to how a nation can accept the leadership of a savage and barbarous nation, when an individual does not behave that way. Individuals do not get impressed with the riches and luxurious living of others; they look for morality in them and adopt their attitude towards them accordingly. Only those from amongst individuals follow them, who want to behave in the same immoral way. But if nations follow others and behave in an immoral way, human misery increases by leaps and bounds.

In view of what we have noted above, we can conclude that Islam will prove beneficial for mankind in the time to come. As such, preservation of the last Message — Quran — of God is absolutely essential. This is our logical conclusion but absolute truth about it will be revealed only by time. Since there are weighty arguments in support of Islam's beneficent role in the time to come, this is sense to adopt the policy of "wait and see". Indeed, we feel compelled to adopt such a policy, because the whole of mankind is unable even to disprove the beneficiary role of Islam in the time to come. Let us, therefore, admit that the survival of Arabic language, at least till such time that the worthlessness of Quran is proved, is absolutely essential.

Line of argument adopted in a few preceding paragraphs, is exclusively meant for Muslims belonging to group number one and two; it is they who are opposed to the adoption of Arabic, while Muslims, belonging to group number three, are

in favour of Arabic without a shadow of doubt. But, in view of the conclusion arrived at in the preceding paragraph, it is necessary even for Muslims, belonging to group number one and two, both, to see that Arabic survives till such time that the uselessness of Quran is established. Since Quran could not be proved false during the last fourteen hundred years, it may never be done, rather its usefulness may become absolutely clear. However, in view of the threat to Arabic from the establishment of One World Government, what precautionary measures should be taken ? Should Arabic be considered safe in the hands of its present-day speakers ? God has Himself promised to look after the purity of Quran till there lives the last believer on earth. So, Muslims need not worry for the survival of Arabic, yet their conduct towards the language of their religion should be in keeping with, at least, the demand of decency. God is fully capable to do everything; and He does many things for mankind; yet He wants mankind too to play a certain role in its own affairs. And that is a test for mankind. As such, Muslims have a certain responsibility towards Arabic irrespective of whether it is safe in the hands of its speakers or not. Arabs have fully played their part so far as the preservation of Arabic is concerned. Non-Arabic-speaking Muslims owe immeasurable gratitude to Arabs on that account. Had Arabs foresaken Arabic, Islam would have come in the category of those revealed religions whose languages are dead. The way Muslims alone have been making sacrifices for keeping the religion — Islam — meant for the whole of mankind, alive, Arabic-speaking Muslims have been making sacrifices for the preservation of the language of Islam. The way the whole of human race owes immeasurable gratitude to Muslims because of the latter's part in keeping its (human race's) religion intact, Muslims owe immeasurable gratitude to Arabic-speaking Muslims because of the part played by them in keeping the language of Islam living. Individuals from amongst mankind have continuously been expressing their gratitude by embracing Islam, consequently, shouldering the responsibility for its preservation with other Muslims; but mankind, as a whole, would do that when truth about Islam becomes clear to it. As against this, non-Arabic-speaking Muslims are the believers in Quran and followers of Islam today; consequently, Arabic-speaking Muslims should no longer be made to wait for

the heart-felt acknowledgement of their brethren for their noble role in the preservation of Arabic. The way, after realizing truth about Islam, individuals embrace it and join other Muslims in keeping it intact for the whole of mankind, it does not behove well to non-Arabic-speaking Muslims to withhold their acknowledgement of thanks, due to the Arabic-speaking Muslims, after having realized the noble part played by them in the preservation of Arabic. But how to pay or express that gratitude ? The way individual non-Muslims do, after realizing the truth about Islam; and mankind would do, after the truth about Islam has become clear to it. Mankind would embrace Islam and that would be an acknowledgement of the highest gratitude. See, as soon as an individual realizes that Islam is truth, he embraces it, and the gratitude to Muslims is paid ! Similarly, since non-Arabic-speaking Muslims have realized that the Arabic-speaking Muslims have played a noble role in the preservation of Arabic, it becomes incumbent upon them to express their gratitude to their brethren, by starting to share with them the responsibility for the future preservation of Arabic. We see it every day, if a certain thing is beneficent for a number of people, and also causes equal loss to all of them, if lost or destroyed, they all equally look after it and jointly work for its survival. Since Arabic is the property of Muslims, and not of its present-day speakers alone, they must jointly share the responsibility for its survival: its present-day speakers should no longer be left alone. Which means, all the non-Arabic-speaking Muslim nations should foresake their respective languages, and adopt Arabic. This is one angle from which the necessity of foresaking their respective languages arises.

We would now look into the problem of change of the languages of non-Arabic-speaking Muslim nations from another angle. Can Turks save their language from extermination in the time to come, particularly after the establishment of One World Government ? Can Iranians, Afghans or Indonesians save their respective ones ? Reply is in the negative. And if any Turk, Irani, Afghan or Indonesian thinks that he will not have to foresake his National language, and adopt another in lieu thereof, under the pressure of time, he is sadly mistaken. I have already discussed this question in a previous part while proving

the inevitability of change in Pakistan's National language, in case Urdu or Bengali was raised to that status. Of course, if Turks, Iranians, Afghans or Indonesians can establish an empire and keep other nations under domination, life of their National language may be lengthened; yet it cannot avoid the fate awaiting for it. Mind you, anything may happen; there may be wholesale destruction of life and property, but no individual, not to speak of a nation, would be dominated by the other in the time to come. So, those, dreaming to impose anything of their own upon others, should wake up and try to face the realities. Since change of the National languages of the non-Arabic-speaking Muslim nations appears inevitable, it is in their respective interests that time, labour and money should no longer be spent on Turkish, Persian and Indonesian languages, because that has ultimately to prove a waste. This is the second angle from which necessity of foresaking their National languages arises.

Since substitution of the National languages of Turkey, Iran, Afghanistan and Indonesia is appearing inevitable in the time to come, they are most welcome to make a selection of their National language today from the angle of their respective national interests; let their choice fall on the one which should ultimately become the language of mankind. So that no further change should become necessary for them; and their progress should continue unhampered. How should any language for that purpose be judged ? If they proceed with their selection from the abstract point of view of a language and its speakers' position today, their choice should necessarily fall on English or Russian. Yet, selection of either of the two is a great problem. Then, what guarantee is there that the selected language would ultimately become the language of the whole of human race ? I have discussed this point too in a previous part; and Arabic had emerged as the ideal language for adoption, today at least, by any Muslim nation. Arabic's position becomes still stronger at this stage because we have discussed Islam's future; if Islam proves really beneficent, as it must, for mankind, naturally Arabic will be acceptable to everybody. So, if Arabic is adopted today by Turks, Iranians, Afghans and Indonesians, they will be spared of the botheration of change of their National languages in case Arabic becomes the language of the

whole of mankind. As against this, if Turks, Iranians, Afghans and Indonesians continue with their respective languages, or adopt English, or Russian, but Arabic becomes the language of mankind, they will then have to adopt it at the colossal cost of time, labour and money. In case Muslims do not adopt Arabic today, and its small number of speakers is confronted with a threat of a change to their language after the establishment of One World Government, what will then be the attitude of the non-Arabic-speaking Muslims towards the language of their religion? If they would remain callous towards it even at that late stage, it would enter the phase of its death, because its speakers would foresake it. That would amount to the death of Islam. But in case Muslims do not agree to let Islam die, they will have to adopt Arabic at that late stage. Which would amount to their resisting the imposition of Centre's language on the Muslim world on one hand and preparing Muslims to foresake all their respective languages on the other. That will be a tedious situation for Muslims from all angles to face. Yet, Muslims would be doing — foresaking their respective languages in order to adopt Arabic — what they do not do today.

Since substitution of the languages of Muslim nations has become necessary from more than one angle, let us see briefly as to what is it that they lose by foresaking their respective languages! Sentimental attachment of a nation with her language, or anything else for that matter, has great value from a certain angle; but one has consistently to guard against sentimentalism becoming destructive. Sentimentalism is an asset to a nation so long as it is constructive; but it becomes a curse after it turns destructive. Destructive sentimentalism has no place in human society today, because no nation can afford to bear its repercussions in her already tightening circumstances. Language of a nation is the repository of her religion, culture, civilization, history and traditions. Greatest attachment of a nation with her language is due to its relationship with her ancestors. And the most important factor, hindering the change of the language of a nation, is the botheration of learning the new language.

If Muslim nations foresake their respective languages and adopt any language, other than Arabic, their outlook will go

through a radical change, which will adversely affect their religion, culture, civilization, history and traditions. Consequently, they will lose a lot. But in case they adopt Arabic, which alone is the repository of their religion, they lose absolutely nothing; indeed, they gain a lot. After having embraced Islam, nothing, belonging to a Muslim, remains separate from Islam. Acceptance of Islamic faith means getting oneself completely lost in every respect and from all angles in the great ocean of Islam. Nothing else but Islam remains. As such, Islamic culture and Islamic civilization become the culture and civilization of Muslims. Since history of Muslims is the history of Islam, Muslim nations, after adopting Arabic, smash their narrow nationalistic outlook, and owe allegiance to the history of Islam — Muslims. As to Muslims' attachment with their respective languages because of their respective ancestors' relationship with them, this is peculiar with Islamic faith that some sort of adjustment towards every Muslim's non-Muslim ancestors, takes place as soon as he embraces Islam. Shah Ghazan, the great grandson of Hulagu, had a burning desire to compensate Muslims for the losses suffered by them at the hands of his non-Muslim ancestors. Every Muslim feels honoured to establish his historical link with Mohammed (peace be on him) and even beyond that rather than with his old lineage. As to the strongest factor hindering the change of a language, we have already noted that change has become inevitable. Since change has become inevitable in a natural way, Arabic should be least resisted by its bitterest of opponents. Thus, we see that non-Arabic-speaking Muslims lose nothing by foresaking their respective languages. In fact, they free themselves from the clutches of destructive sentimentalism and make their future smooth. In view of the immeasurable advantages coming with change, and calamities without change, has not the sentimental attachment of Turks, Iranians, Afghans and Indonesians with their respective languages, become destructive ?

An idol remains idol whether it is of clay or of gold. And it stands between the Creator and His creature — man — so far as the outlook of the latter is concerned. So long as an idol stands in the afore-said position, this is not objectionable if its worshipper bows before, and worships, various other idols in hundreds of forms. But, if this idol gets eliminated, and one

acknowledges the Supremacy of the real Supreme — God —, it, then amounts to a breach of that faith in the Supreme, if one continues bowing before, and worshipping, even a few from amongst hundreds of one's other idols. How does it behove Muslims to continue bowing before, and worshipping, their idols of tribe, race, history, language, etc., etc., after having accepted the religion of Islam? That is far far below the dignity of their faith. Nevertheless, let the past be buried. Muslims should, at least now, look for all such planes, which depict them as the worshippers of idols, and change their attitude in accordance with the demand of the dignity of the believers in the God of Mohammed (peace be on him). All the languages, but Arabic, owned and adored by Muslims are their idols; they must throw them away, if they want to remain Muslims. No other language, but that of Islam, is fit for adoption by Muslims. Throwing away of this idol — language — is all the more necessary today because this is going to be a turning point in the history of mankind; and would usher Muslims into an absolutely new era of progress.

See, Bharat is claimed to be a secular state yet Hindi has been adopted as her National language! Why has that been done? Because Hindi is closest to Hindu religion. I have already discussed other aspects of the adoption of Hindi in Bharat in a previous chapter. The factor which has to be noted here is that Bharatis too will have to face the awkward situation of the change of their National language in the time to come, yet Hindus have adopted the language of their religion. And yes, unlike Muslims, they do not claim that their religion is meant for the whole of mankind. This is a lesson for Muslims. Then look at the courage of the Jews; they are reviving the language of their religion. I am sorry to say that Muslims are witnessing this *tamasha* like fools. They are not taking the lesson, time is giving them.

Most of the arguments advanced in favour of Arabic's adoption by Pakistanis in previous parts, stand as good for all Muslims as for them. And yes, the way Urdu as well as Bengali fail to serve Pakistanis in the long-run and leave them in the lurch after the establishment of One World Government, every language spoken by Muslim nations will fail, in the

likewise manner, to serve its speakers, and will leave them in the lurch at the same stage. In fact, cases of the languages of the majority of Muslim nations in comparison with that of Pakistanis, are pretty weak because of a sharp decrease in the number of their speakers. As already stated, number of speakers will be one of the most important factors in favour as well as against the case of any language.

Factors like mass education, study of scientific subjects, greater human contact, etc., etc., too necessitate lingual unification of various nations, nay the whole of human race. Since Muslims are taking starts in every walk of life, a step towards their lingual unification at this early stage is in their best interest. Muslims' lingual unification through Arabic was easiest at the time first non-Arabic-speaking Muslim, after embracing Islam, continued with his language; and it is most difficult today from the point of view of Muslims' attachment with their respective languages, loss in foresaking them and number of Muslims thus getting affected. Mind you, all these difficulties will go on mounting with the march of time the way they have so far done! That is the reason why the earlier the Muslims adopt Arabic the better it is for them. Adoption of Arabic by Muslims is like something inevitable for them. They will have to do that if they remain Muslim. Moreover, look at its speakers, they have been studying only one language — Arabic — and it has been serving all their purposes. The threat of change to their language never came to their doors. In fact, Arabic saved them from many difficulties because of its position as the language of their religion.

Quran ordains Muslims to work for human unification on all planes and the relationship of human brotherhood has been provided as a basis for that. Muslims, as is evident, could not achieve even their own unification on the basis of Islam; they are divided amongst themselves and are living in watertight compartments on every plane. This is exactly the reverse of what they are supposed to do. Time does not wait for anybody; and God does not love those ignoring His commands; mankind has been marching towards its goal of unification under the influence of various nations and ideals. Since Muslims have been sleeping, time made even the most destructive influence acceptable to mankind including Muslims.

Nevertheless, unification of mankind on various planes is being achieved.

How Muslims' claim that their religion is a panacea for all the ills of mankind and is capable to achieve human unification on all planes, sounds today? They should be ashmed to make such claims. If all the Muslim nations are united on anyone plane, it is in their capacity as the camp-followers of the West. Is it not absolute nonsense to talk of giving a lead to mankind when Muslims are themselves unable to close their own wide open breaches on every plane? Islam is indeed a panacea for the harassed and embarrassed mankind; but its followers — Muslims — are the only ugly spot on its otherwise fair face. Muslims should either become Muslim or they should have courage to do what they feel like doing. Mind you, Muslims, belonging to group number three, are intrinsically very sound but the real fault lies with group number one and two. And it is these two groups which are exclusively responsible for all the misfortunes of the Muslim world. To be frank, Muslims, belonging to these two groups, are not only deviod of firm faith but they are devoid of wisdom too. They are enjoying today, idiotically thinking that the time they are living in will continue for ever. Only lunatics can draw such conclusions, and behave in an irresponsible way, in spite of seeing that the greatest upheaval in human thought and affairs is taking place in all the four corners of the world. It is more visible than anything else that the world and mankind have entered their most crucial stage, and something very radical is going to take place. But these Muslims are behaving in a way, they should not do even in the ordinary circumstances. Time shakes the wise as well as the fool. The difference is this that the wiseman stands the shock because of his preparedness, while the fool meets his ignominous end because of his unpreparedness.

Leave Quran and Islam, even common sense is demanding great adjustments in the affairs of Muslim world. Is there any room for nationalism today? Muslims are suffering from tribalism, nay individualism. The most hated imperialists of the West are exploiting everything — religion, economic similarity, political system, colour, race, language, etc., etc., — in

order to get united to face Communism. Whichever factor appears to them serving their purpose in each and every case, they use that; and get nearer to their goal. But Muslims are still like the scattered seeds in a field. They do not realize that the time when a tribe, community, nation, nay even a religious group of peoples, could rise and attain great heights, has gone for good. If Muslims desire to avoid disappointments, rather disasters, they should start thinking and working for the progress and well-being of mankind as a whole. Anything less than that is bound to land them into trouble. Charity begins at home. Since Muslim nations have the soundest of basis — Islam, which fortunately ordains them to work for the progress of mankind — to co-operate with each other, they should give practical proof about the truth of Islamic teachings by rising like one man. Adoption of Arabic by all the Muslim nations ideally helps them to start with their neglected duty of achieving human unification on all planes. Many things have so far been done towards Muslim world's integration, but none of them bore any fruit. Time has changed today; adoption of Arabic will work as a stepping-stone of a grand edifice. See, nations are anxiously looking for various factors in order to achieve their integration with each other! And see, Muslims are ignoring their strongest of factors, capable to achieve their integration! This is the climax of Muslims' thanklessness for the favours of God.

Muslims have reached such a state of degradation, while non-Muslims have gone so far ahead of them, that nothing but faith in God, and confidence in the future of Islam, can make good their various losses. The sooner Muslims realize this truth the better it is for them. All human beings are equally God's creatures; only those make progress and prosper, who obey the laws of God.

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